AZUSA PACIFIC UNIVERSITY

RESTORING HEALTHY SPIRITUALITY IN KOREAN AMERICAN PASTORAL MINISTRY

by

Sun Y. Choi

A doctoral project submitted to the

Graduate School of Theology

in partial fulfillment of the requirements

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DEDICATION

To my wife, Soon Ok,
my daughter, Audrey,
and our Lord

ACKNOWLEDGMENTS

I felt unease in my heart all the while I was writing this thesis. It is because most of the people that I respect are ministers. I felt like I was talking ill of the ministers that I respected.

Heartfelt thanks go to Dr. Daniel Newman, my mentor, who introduced me to the field of spiritual theology, superintended enthusiastically this project, and patiently provided advice to me and encouragement to me in this painful long journey so that this thesis could be completed.

Thank you Dr. Suk Woong Kim who guided and encouraged my theological study up to this moment. I also express deep gratitude from my heart to Dr. Donald Thorsen and Dr. Keith J. Matthews.

My wife, Soon Ok and my daughter Audrey who helped me with prayers and caring so that I could study while suffering from illness for a long time.

I thank God for keeping me healthy enough to finish this thesis.

ABSTRACT

RESTORING HEALTHY SPIRITUALITY IN KOREAN AMERICAN PASTORAL MINISTRY

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Ministers of the Korean American church are entrusted with the spiritual nurturing of God's people. They are responsible to their community to be a role model in life and a leader of the church. However, too many cases are occurring where these ministers with such important responsibilities commit moral failure. They are engaging in sexually inappropriate relationship with women other than their spouses. Ministerial moral failure has far-reaching implications, affecting not only the minister and his ministry, but also his spouse and family, the church, Christianity, and even non-Christians. Why is this happening? This project sought to understand the reasons for moral failure among ministers of the Korean American church, provide tools to prevent ministers from succumbing to moral failure, and suggest ways to restore healthy spirituality. In Part I, challenges to spirituality in Korean American pastoral ministry are explored. Results from four large surveys are presented and dissected to discover factors contributing to moral failure. The surveys were conducted by diverse agencies within the Korean church.

Part II offers tools ministers can utilize to prevent their yielding to immoral temptations and also suggests ways for fallen ministers to restore healthy spirituality. The restoration process begins by helping ministers rebuild their spiritual life. The highest priority is to rebuild the relationship with God. The project suggests that genuine repentance and spiritual discipline are essential to improve the relationship with God (Acts. 2:38).

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CHAPTER 1

INTRODUCTION

Being the leader of a church (i.e., minister, pastor, priest, rabbi) is not only a calling to serve a congregation, but it is also a tremendous responsibility in terms of being a role model, servant of a Higher Power, and available to the congregants. It can be a job filled with joy and satisfaction, and it can be a job filled with stress and temptation. Stories of church leaders who have succumbed to dishonorable temptations have been widely covered by the media in recent years and are not exclusive to a single denomination.

One of these stories was the 1988 fall of television evangelist Jimmy Swaggart. His moral failure shocked American society and beyond, especially Christians. Surveys by well-known Christian Publications suggest that there is a serious moral failure problem in church leadership. Approximately 23% of the pastors surveyed confessed to sexually inappropriate behavior with someone other than their spouse.[1] Three hundred fifteen of the 1,050 surveyed (30%) said they had either been in an ongoing affair or had engaged in a one-time sexual encounter with a parishioner.[2]

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[1] *Christianity Today*, "A Practical Journal for Church Leaders: How Common is Pastoral Indiscretion?" *Leadership* 9, no. 1 (Winter 1988): 12.

[2] Richard J. Krejcir, "Statistics on Pastors," *Schaeffer Institute*, http://www.truespirituality.org/ (accessed February 2, 2012).

Moral failure is a serious issue also facing the Korean American church community. Pastor Lee Young-hee of New York Presbyterian Church, one of the largest churches in New York, confessed during a Sunday worship service that he "committed adultery and violated seven commands of God's Ten Commandments."[3] Pastor Lee also confessed that he had continued to have improper relationships with two women members of his church for years.

Another situation involved spousal abuse by Pastor Kwok Chul-hwan of Wilshire United Methodist Church in Los Angeles.[4] When his spouse learned that he had a long-term improper relationship with a church member, Pastor Kwok physically abused his spouse. The case was made public when the spouse ultimately reported the abuse to the police.

A third situation involved Pastor Chun Byung-wook who in 2000 was selected as first place for the most promising next generation pastor, fourth place for most interesting preacher, and second place for most future oriented pastor according to a survey of 2,000 seminary students conducted by Kukmin Ilbo.[5] Pastor Chun was appointed as the third generation Head Pastor of Samil Church in Seoul City on December 25, 1993. The 80 members of the church at the time of his appointment to the church increased to 16,000 by October 2008. Pastor Chun became a rising star because of his exceptional job of increasing participation from the younger generation during a time when the younger generation had slowly began to lose interest in the Christian faith. On September 17,

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[3]Jee-ho Park. 2007. "New York gyohoe moksa ganeum gobaek," (New York church pastor confesses adultery). *Open Journal Society* (March 24). http://blog.naver.com/always 1925/10015555690 (accessed Sept. 1, 2008).

[4]"Moksa Kwok Chul-hwan pokyeok," (Violence by Pastor Kwok Chul-hwan). 2010. *YTN & Digital YTN*, (Nov. 2).

[5]Jin-young Kim. 2011. "Moksa Chun Byung-wook, ganeum gobaek," (Pastor Chun Byung-wook confession about adultery). *Christian Today*, (April 12).

2010, however, News N Joy reported that Pastor Chun had sexually molested a female church member in his office during mid-November in 2009.

It is clear that, despite the loftiness of their position, Korean American church leaders (i.e., ministers) are not exempt from susceptibility to dishonorable temptations. Why do so many leaders fail morally?

This project posits that a lack of spirituality is a major contributing factor to problems of moral failure in the Korean American pastoral ministry. The project consists of two parts. Part I presents challenges to spirituality in the Korean American pastoral ministry, and Part II offers tools to prevent ministers from moral failure and suggests ways to restore healthy spirituality for those ministers who do fall.

Problem Statement

This research examines the moral failure of ministers in relation to a lack of spirituality and seeks means to restore and maintain healthy spirituality.

Research Questions

Three research questions guided this research:

1) What is the Korean American church context in which ministers perform their duties, and how does it contribute to the moral failure of ministers?
2) What can ministers do to protect themselves from spiritual negligence?
3) How can spirituality be restored and maintained after downfalls?

Review of Literature

I approached the research with basic questions. What is Korean American church context in which pastors perform their duties? Sung-ryo Shin provided a general descriptive history on Korean immigration and the understanding of growth of the

Korean American churches in Southern California.[6] This reliable documentation in detail is rare and unique.

What is the definition of Christian spirituality? Many ministers and professors have defined Christian spirituality. I consider Alister E. McGrath,[7] Sung-choon Oh,[8] and Don Thorsen[9] in this research. Kenneth Boa stated:

> These days, religion is out but spirituality is in. There has been a remarkable hunger and quest for spiritual answers to the big questions of life in the last three decades. There are a number of reasons for the growing awareness of spirituality among followers of Christ: influence of the ambient cultural interest in spirituality, a quest for meaning, purpose, and significance among followers of Christ and more.[10]

Oh described Christian spirituality as the embodiment of Christ's life lived out in the power of the Holy Spirit. Thorsen explained that Christian spirituality refers to the quality of people's relationship with God, especially as revealed through Jesus and enabled by the Holy Spirit. Any one of these definitions of Christian spirituality can be applied to my project.

Richard Baxter,[11] Richard J. Foster,[12] Chul Park,[13] John R. Stott,[14] and Jin-so

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[6] Suung-ryo Shin, *Hawai Imin Yeoksa* (Short History of Hawaiian Immigration) (Seoul: Goryeo Daehakgyo Minjok Munhwa Yeonguso 1988), 30.

[7] Alister E. McGrath, *Christian Spirituality* (Malden: Blackwell Publishing, 1999), 2.

[8] Sung-choon Oh, *Yeongseong gwa Mokhoe* (Spirituality and Ministry) (Seoul: Jangno Sinhak Daehakgyo Chulpansa, 1997), 45.

[9] Donald Thorsen, *An Exploration of Christian Theology* (Peabody: Hendrickson Publishers, 2008), 294.

[10] Kenneth Boa, *Conformed to His Image* (Grand Rapids: Zondervan Publishing House, 2001), 18.

[11] Richard Baxter, *Cham Mokja Sang*, trans. (from English to Korean) Chi-nam Choi (Seoul: Saengmyeong-ui Malsseumsa, 2003), 122. Originally published as *The Reformed Pastor* (Edinburgh, Scotland: Banner of Truth Trust, 1974), 122.

[12] Richard J. Foster, *Celebration of Discipline* (New York: HarperCollins, 1998), 33.

[13] Chul Park, "*Mokhoeja-ui Mugwansim*," (Apathy of Minister) *Voice of People*, April 12, 2005. http://www. vop.co.kr/A00000022060.html (accessed April 11, 2010).

[14] John R. Stott, *Jeja do,* trans. (from English to Korean) by Myung-hee Kim (Seoul: Ivp, 2010), 23. Originally published as *The Radical Disciple* (Downers Grove, IL: InterVarsity Press, 2010), 23.

Yoo[15] talked about how to develop the relationship with God as well as what ministers should do for themselves. When ministers are filled with the Holy Spirit, there might not be any troubles keeping up with church life and ministry. The result of negligence and apathy of ministers contributes to the abandonment of spirituality, which leads to the failure of saving other souls, and eventually resulting with severe moral failure.

Richard Baxter addressed the essential attitudes ministers need to develop a relationship with God and eventually to restore the image of God. Pastor Yoo introduced the detailed descriptions and formalities for restoring the image of God to develop the relationship with God.[16] These detailed descriptions and formalities strongly influenced this project in understanding the restoration of healthy spirituality.

If ministers fall, can they be restored? How can one avoid moral failure? These are some of my concerns. What are the reasons for moral failure among ministers? Kenneth Boa, Tim LaHaye, and Jin-so Yoo have addressed this question.

Boa said:

> It is possible for fallen ministers to change when they become open to the ministry of the Holy Spirit in their lives. Jesus ministered to those who were sick, suffering, curious, and critical, but he spent the majority of his time with his Father and his disciples.[17]
> The Old and New Testaments center on the theme of redemption and forgiveness, stressing the human condition as one of alienation and moral guilt before the holiness of the Creator.[18]
> The dynamic of forgiveness involves the response of repentance and confession.[19]

These statements begin to form a response to moral failure.

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[15] Jin-so Yoo, *Hananim-ui Hyeongsang* (Restoring The Image of God) (Seoul: Duranno, 2003), 42.

[16] Ibid., 42.

[17] Kenneth Boa, *Conformed to His Image* (Grand Rapids: Zondervan Publishing House, 2001), 48.

[18] Ibid., 49.

[19] Ibid., 49.

Tim LaHaye sought to help prevent the repeat of moral failure in ministers.[20] He suggested many details necessary for ministers that also apply to Korean American churches. His book encourages pastors to examine their own life once more. It is a remarkably objective look at ministerial infidelity bringing respect for ministers of the gospel to an all-time low.

Pastor Yoo presented four procedures to rebuild relationships with God, such as a need to truly repent, a need for Christian Spirituality, restoring of spirituality of ministers, and to require spiritual disciplines. Pastor Yoo posited that moral failure comes from false prophets. The false prophet inflicts ministers with wound while they are influenced and controlled by Satan. He insisted that one of the best ways to restore the image of God is to restore worship at the Most Holy Place where there is only God. This is spiritual worship. These works inform this project when considering restoration.

Dallas Willard, Richard J. Foster, and Henri Nouwen are experts in spirituality. They have suggested many forms of spiritual discipline. Foster categorized the disciplines as inward, outward, and corporate disciplines. Willard, however, has only two categories; disciplines of abstinence and discipline of engagement. Nouwen stressed three disciplines; solitude, silence, and prayer. They all agree, however, on the basis.

Willard explained the characters of Christ through the transformation of our spirit. Do fallen ministers need reformation in their heart? Willard, in *Renovation of the Heart*, argued that human beings need true reformation in heart. This requires a change in

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[20] Tim LaHaye, *If Ministers Fall, Can They Be Restored?* (Grand Rapids: Zondervan publishing house, 199), 158.

heart and spirit. How is it possible? His guidance in *Renovation of the Heart* has drawn humans being ever closer in our relationship to Jesus Christ.[21]

Nouwen described himself as a wounded healer who touched many people and promoted spiritual healing by honestly showing his own pain and wound, anxiety and concerns, joy and friendship. He wanted an intimate relationship with God more than anything else and made efforts to find God present in the heart of humans, leading the way to love God. Nouwen also said there is no communication with God without prayer. He also said that there are three ways to move toward the life in the Holy Spirit: Solitude, Silence, and Prayers. Solitude is to avoid the world, silence is essential for ministry, and he advised us and fallen ministers to pray always. This basic concept was employed in the restoration of spirituality.[22]

This project presents some of the most primary of all the disciplines, such as meditation, Bible study, and prayer and recommends them to pastors who are subject to moral failure. These disciplines need to be exercised to restore healthy spirituality because such disciplines will lead to liberation from moral failure.[23]

There are many books about church renewal. In this era these books are needed to help renew the church. Alan Nelson,[24] Dan Kimball,[25] George Barna,[26] and many more are available. They all agree that the church should be renewed even though they take different approaches concerning how to change it.

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[21] Dallas Willard, *The Spirit of the Discipline* (New York: HarperCollins, 2006), 158.

[22] Henri Nouwen, *Maeum-ui Gil* (The Way of Heart), trans. (from English to Korean) Bong-woo Lee (Seoul: Bundo Chulpansa, 2008), 85.

[23] Richard J. Foster, *Cellibration of Discipline* (New York: HarperCollins, 1978), 1.

[24] Alan Nelson and Gene Appel, *How to Change Your Church Without Killing It* (Nashville: Word Publishing, 2001), 10.

[25] Dan Kimball, *The Emerging Church* (Grand Rapids: Zondervan, 2003), 10.

[26] George Barna, *The Habits of Highly Effective Churches* (Ventura: Regal Books, 2000), 12.

Glen H. Stassen, David P. Gushee, and Richard B. Hays are scholars in theological ethics. The teachings of Mark 10:11-12 by Hays and Matthew 19:9 and 5:32 by Stassen and Gushee[27] contain new definitions of adultery. They are, to some degree, different in interpretation of phases from each other. Strassen provided a radically unique, compelling way of doing Christian ethics grounded in the teachings of Jesus. Jesus Christ reaffirmed the biblical command against adultery.[28] I applied his concept of genuine repentance as the top priority for fallen ministers in considering the restoration of spirituality among ministers.

Hays said he was not going to write a guideline that provides a right answer to all moral issues. Rather, he showed how the New Testament provides moral guidance on the most troubling ethical issues of today's culture, including violence, divorce, and abortion. His insights provided me the needed guidelines to develop a framework for intimacy between ministers and spouses. He suggested that hyper spiritual people are hardly immune to sexual temptations.

Gordon MacDonald went through a broken–world experience and was in a "pigpen" mentally and spiritually.[29] He examined both his own experience and others to trace the likely sources of pain and personal humiliation. He proposed that his moral failure was a result of weariness and incessant work.[30] I applied his living testimony in the section that examines why ministers fall.

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[27] Glen H. Stassen and David P. Gushee, *Kingdom Ethics* (Downers Grove: InterVarsity Press, 2003), 280.

[28] Ibid., 133.

[29] Gordon MacDonald, *Rebuild Your Broken World* (Nashville: Thomas Nelson, 1990), 43.

[30] Ibid.,119.

Methodology

To answer the research questions, I conducted an extensive research of existing literature on not only the Korean American church but also churches in Korea as I sought to understand the church's background and to identify factors within the church composition that contribute to ministers' morally falling. I also conducted an in-depth biblical research, as a large portion of this project focuses on the importance of spirituality in one's life.

Two primary issues in this study are why ministers fall, and can healthy spirituality be restored after a fall? I have applied existing studies to my project. First, the Korea's Christian Ethics Movement to Global Research conducted a survey to gather various opinions in the Korean Church.[31] *Christian Today* also performed research on Korean American Churches across the United States of America. Another study by Chung Jae-young was conducted for the symposium of the Practical Theology International Practical Theology.[32] The research was focused on the importance of the church ministry. These surveys focused on discovery of the significant problems the Korean American Church is facing and the major issues of the churches in which respondents are ministering.

My hope is that this research gives ministers and other readers a vivid picture of the inner workings of the Korean church; identifies the perils and pitfalls of the ministerial job such that pastors can guard against succumbing to them; and offers hope to those who do fall because restoration and healing are attainable.

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[31] Byeong-yeon Kim, "*2009-nyeon Hanguk Gyohoe-ui Sahoejeok silroe-do Yeoron josa*," (An opinion survey on the social trust of Korean Church in 2009) *Christian Ethics Movement*, Nov. 13, 2009. http://www. Trust.tistory.com (accessed April 10, 2010).

[32] Jae-young Chung, "Gyohoe Hoejung-e daehan Mokhoeja-ui Uisik Gujo," (A Research on Minister's Awareness of the Church Members) *Holy Network*, May 26, 2009, A13.

PART I:

CHALLENGES TO SPIRITUALITY IN THE KOREAN AMERICAN PASTORAL MINISTRY

A primary concern is why ministers succumb to moral failure, and how healthy spirituality can be restored. Part I presents and explains the results of four different surveys regarding these issues.

CHAPTER 2

CHALLENGES TO SPIRITUALITY IN THE KOREAN AMERICAN CHURCH

Trust in Churches

Korea's Christian Ethics Movement to Global Research conducted a telephone poll survey of 1,000 male and female churchgoers who were over 19 years old and were living in Korea. The survey assessed the social trust of Korean churches in 2009[33] and defined "trust" as "reliance on the integrity, strength, and ability of the church and the members of the church or confident expectation from them."[34]

The Korean Church faces a crisis of credibility. This is clearly revealed in the data. The survey results showed that only 19.1%, or 2 of 10, male and female church members (Table 1),[35] trust the Korean Protestant church. Forty-seven percent of those answered that they trust the church to some degree, and 33% do not trust Korean churches at all. Although Korea's Christian Ethics Movement data showed that trust in the church is low, it is higher than the 18.4% of the previous year. Korea's Christian Ethics Movement particularly stressed that there were only 0.7% more answers saying I trust Korean churches compared to the previous year, and the number who do not trust Korean churches decreased by 14.8%.

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[33] Ibid.
[34] Ibid.
[35] Ibid.

Table 1

Do You Trust Korean Churches?

Answer	(%)
I trust Korean churches	19.1
To some degree	47.4
No, I do not trust Korean churches	33.5

When asked why they do not trust the church, 32.2% of the respondents stated that discordance between words and actions of church leaders and church members was the primary cause. This shows that many see hypocrisy in the church and its leaders (Table 2).[36]

Ranking trust by religious establishments (Table 3)[37] shows that it was highest in the Catholic Church, followed by the Protestant church and Buddhism.

When asked what is needed to regain trust, most respondents answered that church leaders must change; and church management problems involving the minister must be addressed (Table 4).[38]

The life of church members, social activities of churches, and propagation

Table 2

Why Do You Not Trust Korean Churches?

Answer	(%)
Discordance between words and actions of church leaders and churchgoers	32.2

[36] Ibid.
[37] Ibid.
[38] Ibid.

Table 3

Which Religion Do You Trust in Korea?

Religious Group	(%)
Protestant	26.1
Catholic Church	36.2
Buddhism	22.0

activities of churches were also noted as areas needing change to restore confidence in churches. Korea's Christian Ethics Movement said that this survey was not conducted to "criticize the Korean church, but we see it as an uncomfortable and painful process, which the ministers and church members have to face in the process of self- reflection."[39]

Overall, 33.5% of Koreans living in Korea do not trust the Korean church, and the main reason given was discrepancy between words and actions of church leaders and church members (Table 2). This implies that church members act one way at church and very differently outside of church. This also indicates that the ministers' lives away from the church are not congruent with what they themselves preach in their sermons. The

Table 4

Changes to Gain Trust

Answer	(%)
Change of the church leaders	30.9
The life of church members	23.7
Church management	21.1
Social activities of churches	13.0
Propagation activities of churches	11.3

[39] Ibid.

minister must live the faith he proclaims to gain the trust of members. Church members must do the same.

The Study of the Horizontal Mobility of Church Members

If ministers do not practice in everyday life what they preach, then church members may change their church. The Study on Horizontal Mobility of Korean Church Members in 2003 was conducted for the first time in Korean religious circles in commemoration of the 11th anniversary of the establishment of the Institute for Church Growth.[40] According to the study, church members changed churches an average of 2.4 times during their life (Table 5)[41]. Thirty-four percent of the church member switched churches once, 28.8% two times, 22.3% three times, and 1.1% switched churches more than 10 times. It is suggested that church members who have a higher percentage of horizontal movement may experience more damage to their faith as a result of changing churches.

Table 5

Number of Church Switches

Answer	(%)
1 time	34.9
2 times	28.8
3 times	22.3
Over 10 times	1.1

[40] Jin-yong Kim, "*Hanguk Gyohoe-ui Supyeong Idong Hyeonsang*," (Horizontal Mobility of Church members) *Christian Today*, August 6, 2009. http://www. christiantoday. co.kr/ view. htm?id=199941 (accessed April 10, 2010).

[41] Byeong-yeon Kim, "*2009-nyeon Hanguk Gyohoe-ui Sahoejeok silroe-do Yeoron josa*," (An opinion survey on the social trust of Korean Church in 2009) *Christian Ethics Movement*, Nov. 13, 2009. http://www. Trust.tistory.com (accessed April 10, 2010).

The Institute for Church Growth conducted individual interviews with 1088 Protestants who were over 18 years old and living in Seoul, Busan, Incheon, Daegu, Daejeon, Gwangju, Ulsan, Gyeonggi and Gangwon provinces on the issue of horizontal mobility of church members. In the process, it became clear that qualification issues related to ministers were the main reasons for members switching churches (Table 6).[42]

Eighty-six percent of the members of Korean churches experienced church switching, and it was revealed that the major reasons were changes of place of work and problems with the minister. The survey shows that such respondents chose their new church after hearing the minister's sermon (Table 6).

The most cited reason for switching churches (Table 7)[43] was work-related matters, but it would not be wrong to say that the major reasons for switching churches actually involved work-related matters and problems of the minister. The next most frequent chosen answer was due to moving. As 73% of the church members who switched churches responded that switching churches was inappropriate (Table 8),[44] it

Table 6

Reasons for Changing Churches

Answer	(%)
Change of place of work	23.1
Problems in the minister	22.8
Sermon of the minister	31.6
Due to moving	16.7
Miscellaneous	5.8

[42] Ibid.
[43] Ibid.
[44] Ibid.

Table 7

Major Reasons for Switching Churches

Answer	(%)
Work related matters	23.1
Problems of the minister	22.8
Due to moving	16.7
Voluntary service	8.6
Conflict(with minister or others church members)	6.7

can be said that some type of conflict may have factored into people's decision to switch churches.

The church members who responded that problems with the minister (Table 9)[45] were the major reason for switching churches noted that inappropriate personality of the minister, pretension and authoritarianism, instructing and rebuking sermons, and didactic sermons were concerns. Church members answered that the ministers should refrain from forcing church members to give church work top priority.

Church members who chose a new church to attend (Table 10)[46] mostly considered the minister's sermon, but they also considered prayers and praises, distance, and the minister's personality. Profile and denomination of the minister were not subject to consideration. Most church members demand deep spirituality (Table 11)[47] from the minister as a desirable qualification.

[45] Ibid.
[46] Ibid.
[47] Ibid.

Table 8

Response of Church Members Who Have Switched Churches

Question	(%)
It was inappropriate to switch churches	73.3
Switching churches was a good thing	26.7

Table 9

What Were the Problems with the Minister?

Answer	(%)
Inappropriate personality	20.2
Pretension and authoritarianism	17.7
Instructing and rebuking sermons (targeted sermons)	24.9
Didactic sermons	15.7
Forcing church work as a top priority for members	47.1

Seventy-three percent of the respondents believed that horizontal movement is inappropriate (Table 8). Fifty-five percent of the respondents said that they will make an effort not to change church if possible. This poll revealed a conservative stance on this matter.

Changing churches in a Korean immigrant community was nearly unthinkable only forty years ago. Church members did not change churches in most cases because they feared they might get punished by God, they might drift apart from their close friends, or they would have to cut themselves off from others and live a lonely life. The

Table 10

Reasons for Choosing a New Church

Answer	(%)
Minister's sermon	31.6
Prayers and praises	13.4
Distance (too far)	13.1
Minister's personality	12.8

Table 11

Desirable Qualifications of a Minister

Answer	(%)
Deep spirituality	33.4
Good personality and character	24.3
Management and care for church members	14.9
Good sermons	12.2

fact that there were only three or four churches in Southern California was also a reason that made changing churches difficult. Although there are more than 1,000 churches today and therefore no reason for a sense of guilt, families leave their churches deeply wounded as they experience conflict within a church or as a family member takes the initiative and leads the family out of the church. They are deeply wounded from having to give up everything such as relationships, comfort, and familiar feelings, results of long time church activities.

Elder people actually cannot decide on changing churches because they fear that they cannot get congratulatory money for their children's wedding after they have given

congratulatory money to so many others. They stay, in this case, bearing the wounds of the conflict and pulling themselves together.

Feelings of Rejection

People who leave a church get wounded because of the feeling of rejection[48] caused by giving up their vested rights (i.e., relationships, comfort, and familiar feelings) which they enjoyed for a long time in their churches. Humans want to be loved and recognized by persons of authority. This could be the senior minister, the elders of the church, or a close church member. If they feel rejected unfairly in church work or get rejected rightfully but their ideas get ignored repeatedly by these persons of authority, they will feel hurt and leave the church with this wound in their hearts.[49] This feeling of rejection makes the individuals and their family sad and can often lead to self-pity, self-hatred, depression, apathy, and sense of inferiority.[50]

Anger

People who leave a church leave with anger.[51] They feel hurt by God because the church is not managed the way they intended, and they feel anger toward the person of authority. This anger can be from self-conceit in that they are prideful and believe their ideas and decisions are right. This anger can result from being critical of the person of authority. Keeping this wound for a long time can cause spiritual damage.

Furthermore, they often move to another church without addressing this wound. In this case, these *church switchers* can potentially feel anger toward the church members of the new church, because they believe the church members will view them with an

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[48] Jin-so Yoo, *Hananim-ui Hyeongsang* (Restoring the Image of God) (Seoul: Duranno Chulpansa, 2003), 42.

[49] Ibid., 42.

[50] Ibid., 45.

[51] Ibid., 58.

invisible biased viewpoint. They fear the church members of the new church will look at them as an impatient church member, impetuous church member, or a grumbling person.

Feelings of Starvation

Church members leave the church with a feeling of starvation.[52] They are hungry for love from their senior ministers, the person of authority.[53]

Korean church members typically years for care and love from their senior ministers. They want their senior ministers to listen to their thoughts, to accept their ideas, and to have consideration for them. When they become obsessed about getting the attention of their senior ministers and do not receive it according to their expectations, they feel starved and, thus, deeply wounded. They leave the church with the wounds of starvation.

Fear

Church members leave the church with fear.[54] This fear originates from leaving relationships and comfortable surroundings, results of long time church memberships, and registering as a new member at an unknown church in which they must build all over again. This leads to frustration because they think that starting from the beginning is a waste of time. Every inconvenience and tiresome effort is experienced through wounds of fear: fear about building good relationships with new church members and fear generated from having to invest a lot of time until they are comfortable with other church members. These kinds of fear make those who are changing churches feel isolated.

Disappointment

Church members leave the Korean church disappointed. Disappointment in the

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[52] Ibid., 74.
[53] Ibid., 76.
[54] Ibid., 90.

senior minister is the biggest reason for leaving the church according to statistics. The senior minister's insufficient spirituality, lack of qualification, discordance between his words and actions, targeting sermons, materialistic sermons and authoritarianism are noted as disappointments.

There is a similar phenomenon in the United States. According to a survey in 2006 by the pollster *LifeWay,*[55] there are many cases where church members changed their churches because of their needs and desires. Though the needs and desires are not defined, it is believed that they switched churches to develop their spirituality and to participate in ministry. Fifty-eight percent of respondents in the *LifeWay* research said the greatest impact on their decision to move to another church was "my need/desire to leave my previous church." The rest said they switched because of the desire to join their current church. More specifically, 28% of churchgoers who left their previous church did so because the church was not helping them to develop spiritually, and they did not feel engaged or involved in meaningful church work.

Ministers' Awareness from News Media

A survey was conducted by *Christian Today* to assess ministers' awareness of the congregation. It focused on problems in the Korean American church,[56] and found that inconsistent practice of faith (Table 12), deficient qualifications of the pastors, conflict within the church and nomadic church members, growth orientation and generational gap with second generation members, and lack of second generation pastors were problems of Korean American Churches. It was also reported that the fostering of second generation

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[55] LifeWay, *In the study of adults who switch churches* (Nashville: LifeWay, 2006), 1.

[56] "Hanin Gyohoe Jusorok," (Korean Church Mailing List) *Christian Today*, May 22, 2010.

Table 12

Problems of the Korean Church in Southern California

Problems (Identified by Senior Pastor)	%
Inconsistent practice of faith	17.1
Deficient qualifications of the pastors	15.8
Conflict within the church	10
Nomadic church attendants	10
Growth orientation	9.2
Generational gap with second generation members	9.2
Lack of second generation pastors	7.1
Indiscriminant establishment of Korean seminaries	8.3
Abuse of church titles	5.4
Lack of community outreach	3.3
Opaque financial status and authoritarianism	2.5
Too many churches/pseudo religious institutions	2.1

pastors and the reinforcement of ethics education and training of pastoral members and the laity were priority tasks that needed to be remedied.

The indiscriminant establishment of Korean seminaries, abuse of church titles, lack of community outreach, opaque financial status, and authoritarianism with the church were also uncovered as problems faced by the church. The Korean American church community is over 100 years old, but it is today that the immigrant churches are encountering their greatest challenges and seeking solutions.

The rate of evangelization of the Korean American community is estimated to be as high as 50% to 70%.[57] However, the greatest reason the church does not seem to

[57] Ibid.

fulfill its role fully seems to be ministers' inconsistent practice of faith. Also, deficient qualification of the pastors is a growing problem.

Pastoral Understanding of the Congregation

Chung Jae-young, professor in the Sociology of Religion department in the Graduate School of Practical Theology presented research on "Ministers' Awareness of the Congregation."[58] His findings are important because they show that there are significant problems in the Korean church. These problems are directly related to faith and church attendance. The questions were addressed to pastors and concerned the identification of significant problems the Korean church is facing, as well as the greatest problem in the church where the respondents are ministering.

According to the survey (Table 13),[59] 42% of the respondents listed insufficient qualifications of the minister to the question of what is the most significant problem the Korean church is facing. The next most frequent answer was insufficient practice in faith for ministers, followed by too much focus on quantitative growth, church's individualism (meaning no cooperation between churches), insufficient training and education in faith for ministers, excessive theology graduates, and polarization of the church.

Chung summarized these results, "The ministers demonstrated, by pointing to their own insufficient qualifications as a significant problem of the Korean church, can be interpreted as a positive thing."[60] They were not hesitant to point out their own problems and this honesty can help to solve the problems Korean American churches have for the future. They agreed that lack of qualification of the pastors and insufficient practice in

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[58] Jae-young Chung, "Gyohoe Hoejung-e daehan Mokhoeja-ui Uisik Gujo," (A Research on Minister's Awareness of the Church Members) *Holy Network*, May 26, 2009, A13.

[59] Ibid.

[60] Ibid.

Table 13

What is the Significant Problem the Korean Church is Facing?

Problem	%
1) Lack of qualification of the ministers	42.3
2) Insufficient practice in faith	34.2
3) Too much focus on quantitative growth	31.2
4) Church individualism	20.9
5) Insufficient training and education of faith	17.2
6) Excessive theology graduates	16.5
7) Polarization of the church	10.0

Note. The respondent could choose 1 or 2 answers of the 7 given questions; thus, the total percentage is greater than 100%.

faith seem to be major problems arising due to deficient spirituality of ministers.

Scholarly Perspectives on Challenges to Spirituality in Korean American Churches

People may have different viewpoints and solutions about the same subject. Each scholar also has his or her own viewpoint concerning the major problems in Korean churches.[61] These viewpoints reflect on not only ministers and their ministry, but also the church, Christianity, and even non-Christianity.

Church Splits

It is said among Koreans that factories are built when Americans come together, restaurants are established by the Chinese, stores are opened by the Japanese, and churches are built by Koreans. The fact that five churches are established and three

[61] Gi-yeon Kim, "Hanin Gyohoe," (Korean Church) *SeGye Ilbo*, Jan. 7, 2003. http:/www.dongponews.net (accessed May 15, 2010).

churches close down per month supports this stereotype.[62] Forty years ago when I arrived in Los Angeles as an international student, I was aware of only three or four churches. Now, there are 1,040 churches in Southern California.[63] The number of Korean immigrants currently stands at 350,000. When considering an average of 1.5 pastors and 2 evangelists per church, it is possible that there will be 2,500 more churches in Southern California to accommodate the 3,000 students majoring in theology.[64]

A number of assistant pastors and evangelists await opportunities for employment. No one establishes a church in the middle of nowhere. Churches are formed when those who seek a common goal come together. Because Korean pastors have a strong desire to have their own ministry, some churches are established for the purpose of personal gain by those who abandon their head pastor after serving together for three to four years in the same church. If I were asked if such divisiveness is in reality a sign of flourishing, then I do not have an answer. The churches have become divided; and as a result, their numbers have increased. However, the indiscriminant establishment of seminaries also has contributed to this phenomenon.[65]

Seeking Earthly Blessings

The seeking of earthly blessings[66] is based on the idea of placing the target of one's faith on the instinctual desire of man to seek satisfaction through possessions. There are many reasons why the Korean church has developed an emphasis on the seeking of

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[62] "Hanin Gyohoe Jusorok," (Korean Church Mailing List) *Christian Today*, May 22, 2010.

[63] Ibid.

[64] Ibid.

[65] Ibid.

[66] Jung-ho Choi, *Bok-e gwanhan Damnon: Gibok Sasang-gwa Hanguk-ui Gicheung Munhwa* (A discussion of blessings: The seeking of earthly blessings and an examination of Korea's base culture) (Seoul: Dolbegae Chulpansa, 2010), 225.

earthly blessings. It is generally understood[67] that this philosophy of the Korean church has its roots in shamanism. The seeking of earthly blessings in shamanism assumes very realistic and materialistic features. Spiritual enlightenment is rarely a concept found in shamanism.

Exemplary sermons. "The blessed who has received the key of glory," "The blessings of those who receive the key of life," "The principles of forming a blessed personality," "The principles of finding happiness in blessings," and "The principles of finding blessings within impoverishment" are titles of some of the sermons[68]of Pastor Kang Jun-min at Oriental Mission Church. This is what I call the blessings series. Most churches today preach that the grace of God is to be reciprocated by means of monetary offerings and that the more sizable the amount of money offered the more blessings one receives.

Church attendance, the servicing of church workers, or voluntary service to the church are not regarded as faithful expressions of the thanks given for God's grace but are used as tools to persuade church members that the larger the contribution the more God will give back. This focus on the quantitative is representative of a focus on health and wealth. At the center of such good fortune is money, and money in the form of an offering is the subject at hand. An offering becomes the greatest means of gaining good fortune.

Professor Jung-ho Choi's advice. Korean churches do not sell absolution like the medieval churches but preach that the more offerings one gives the more material blessings one receives in return. By doing so, churches encourage members to offer more

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[67] Ibid., 225.

[68] I personally collected weekly bulletin every week during 3 years from 2005 through 2007 year at Oriental Mission Church.

money to the church. The subtle demands of monetary offerings by pastors of churches are what I consider tools founded in the philosophy of seeking earthly blessings.

Choi spoke to this philosophy. He suggested that sermons emphasizing status and material gain should be changed to sermons that emphasize God's grace affiliated with the cross. Interest in worldly affairs on politics, the economy, and culture should be changed to an emphasis on the afterlife. Today's churches seem to make it so that the phrase *light and salt* used to describe the church by early pioneering church members is changed to *salt and light* as the emphasis of the church has changed in the same manner. This phenomenon is very strong in Korea where the orders of God's words have been perverted to accommodate vanity and self-affirmation rather than self-examination and sacrifice.[69]

Choi further advised that extravagant church services should be changed with an emphasis placed on a never-ending attempt at seeking genuine truth where compassion, grace, forgiveness, and love are at the forefront.[70] This is because Jesus is full of grace and truth (Jn. 1:14), desires mercy and not sacrifice (Matt. 9:13), and taught people to love their enemies (Matt. 5:44). The desire to grow larger and stronger needs to be changed with the desire to become more humble and aware of shortcomings. One must do his or her best to live under the grace of God by repenting of exclusive and hypocritical behavior that is full of vanity and selfish pride.

Materialism

Materialism has had a strong influence on the Korean church and has been a very

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[69] Myung-hyuk Kim, "Hanguk Gyojoe-ga Pilyo-han Sip gye Myeong," (10 commandment needed by the Korean Church) *Christian Today*, February 16, 2010.

[70] Ibid.

important factor during the process of the growth of the church.[71] The number of church members, size of the church building, size of the annual budget, amount of monetary offerings, compensations for the ministry, and the cars in which they ride are all factors regarded as standards from which the success of a church is evaluated today.[72] What the eyes can see has become more important than what cannot be seen and what can be measured quantitatively carries more importance than that which cannot be measured quantitatively. This is how one can describe Korean churches of the present day. Materialistic ministry refers to an emphasis on the external aspects of ministry rather than its internal aspects.

The characteristics of such ministry can be described as: first, the soul of a church member is of less concern than the number of church members; second, the church is overly conscious about appearances and quantitative growth that high priority is placed on building extravagant buildings or large scale mass gatherings; third, mammonism is present in the form of heavy emphasis on monetary offerings.

Rather than placing an emphasis on the internal growth of church members or the proper establishment of faith, there is a tendency for churches to emphasize more on giving tithes, building new buildings, and recruiting new members to achieve financial independence and appearance-based growth. Workers of the church also place much importance on the number of church members in attendance for each service as well as the amount of offerings made to the church. The same can be said of the pastors who are in charge of the church. Korean churches, regardless of denomination, put much effort

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[71] Ibid.
[72] Ibid.

into expanding their influence and trying recruit as many new members as they possibly can without necessarily caring for the spiritual growth of their members.

The Korean churches in Southern California are no exception. However, this does not mean that all Korean churches in Southern California follow the same pattern. Of the many churches in Southern California, some do have many programs that are oriented toward spiritual growth.

According to statistics (Table 14),[73] 51% of Korean churches have less than 100 members; and 46.6 churches have an annual budget of less 100K USD (Table 15).[74] Such small scale churches were mostly established after the 1990s (Table 16).[75] In addition, the statistics indicate that it takes on average 11.5 years for a church to purchase their own building.

Table 14

Number of Korean Churches Members

Church Members	No. of Churches	%
Less than 20	9	6.1
20-49	26	17.7
50-99	41	27.9
100-249	45	30.6
250-499	14	9.5
500-999	7	4.8
More than 1000	5	3.4

[73] Data provided by Dr. Eui-young Yoo were collected from seminar at World Mission University on July 8, 2009. Title was Hanin Sahoe-wa Hanin Gyohoe (Korean Society and Korean American Church in Southern California).

[74] Ibid.

[75] Ibid.

Hierarchical Culture

The titles within Korean churches include pastor, elder, deaconess, deacon, and the laity. The names reflect a vertical hierarchy within the church.[76] Obviously, the sermons claim that these titles do not reflect in any way a difference in rank and power within the church. However, there is no denying that different levels of the pecking order exist. Currently, there exists a degree of castigation made upon those who challenge authority. Such political structure should not exist within the church.[77] Although titles in

Table 15

Annual Budget of Korean Churches

Annual Budget ($/yr.)	No. of Churches	%
Less than 50K	23	17.3
50K-100K	39	29.3
100K-250K	44	30.1
250K-500K	19	14.3
More than 1000K	8	6.0

Table 16

Year of Establishment of Korean Churches

Year of Establishment	No. of Churches	%
1904-1969	5	3.4
1970s	26	17.7
1980s	34	23.1
1990s	66	44.9
After 2000	16	10.9

[76] Sang-hwan Ko, "Gwonwi Juui-wa sarajin Gyohoe," (Churches Be Gone With Authoritarianism) *Christian Alliance For Church Reform*, April 26, 2007.

[77] Ibid.

the Bible refer to a difference in function, society has prescribed a ranking to these titles; and the formation of these rank-based titles do not foster communication among the many members of the church.

The hierarchical arrangement of the ministry according to age and years of service is also a big problem. There is a saying in the Korean church that the recently appointed elders are expected to spend their first three years deaf and mute, and the more senior elders definitely reinforce this dictum. This culture applies to the deacons as well. This culture is similar to the hierarchical arrangement of a typical relationship between Korean mothers and their daughters-in-law in which the daughters-in-law are expected to acquiesce and keep quiet.

A bigger problem is that pastors who should be free from this type of hierarchy are also restrained by a system of status and rank with other pastors. Assistant pastors are ranked by the year they graduated from seminary, and pastors rank themselves by the year they were ordained. The evangelists reinforce this hierarchy, thereby creating a culture that is more static and hierarchically structured than the military. As a result, a very impersonal and authoritative relationship exists between the more senior and junior ranked members of the ministry where the junior ranked members can be castigated on the whim of their seniors. As an example, if a member of a church ministry disappoints the pastor of the church, then he or she will not only suffer the consequences under the service of this pastor but will also see that it is difficult to find job opportunities elsewhere. Under such circumstances it would be difficult to expect members of the church ministry to call for reform or publicize corruption within the ministry.

Political Culture

The hierarchical arrangement of relationships between members of the ministry often leads to a corrupt election culture where positions are bought and sold with money. Considering that all members of the ministry engage in severe competition to improve their status within the church, the pastors and elders often demand money in the form of offerings or expect them to contribute in some other way to the church. It is a known fact that these corrupt practices to obtain titles are presently ongoing. It is especially known that large sums of money change hands during the process of electing chairpersons for Christian positions in higher levels of church government.

According to the newspaper *The Reformed News,* the elected chairperson of the Christian Council of Korea was reported to have given each pastor with voting rights 1,000 USD for him to be elected.[78] As a way of preventing such practices from occurring, one organization went as far as drawing straws to determine their chairperson.

Such corrupt practices are rooted in a long-standing general desire of Koreans to obtain status under a hierarchically arranged structure. A mere forty to fifty years ago, the acquisition of title came with heavy responsibilities and sacrifice. However, as the churches grew in size the original purpose of these positions has become perverted. Power and position have become political in nature.

Authoritarian Culture

The various meetings of the church are riddled with an overly excessive authoritarian culture.[79] The decision-making process is known to be so authoritarian that

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[78] "Hanguk Gidokgyo Hyeophoe-ui Seongeo," (Election of the Christian Council of Korea) *The Reformed News,* February 11, 2011.

[79] Sang-hwan Ko, "Gwonwi Juui-wa sarajin Gyohoe," (Churches Be Gone With Authoritarianism) *Christian Alliance For Church Reform*, April 26, 2007.

it often results in debilitating after effects. A culture of "yes" men surround the head pastor or elder who retains authority within the church, and this makes it rarely possible for any dissent. Also, a culture of simply applying grace to all matters makes it difficult for rational and logical discussions to be held. The authority of the head pastor and the founder of the church are absolute to the extent that none of the decisions during meetings are passed without his or her approval where oftentimes the head pastor will unilaterally decide upon issues contrary to the opinions of other members of the ministry.

This attitude is rooted in the Confucian philosophy of family where there exists a patriarchal figure of the family whose decisions cannot be overturned and must be obeyed.[80] This patriarchal culture is tied to a culture of imperial authoritarianism. The head pastors of Korean churches have significant authority that is similarly found in this type of imperial authoritarianism. When participating in functional meetings of the ministry, the head pastor or elder usually unilaterally stresses pre-determined decisions to be representative of the ministry and therefore should be passed. Under such circumstances, free discussion is not possible.[81] It is without doubt that the unilateral decision-making process can ensure swift and decisive actions to be implemented. However, it is certainly not a rational process and does not fit well with a younger generation of church ministry familiar with democratic values. Under the circumstances today where such authoritarianism is present throughout the higher ranking offices of government and corporations, it is most certainly a minus for churches to engage in the same practices considering that it is the church that should set an example for society to overcome such vertically oriented and static structures.

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[80] Ibid.
[81] Ibid.

To resolve the problems of authoritarianism, head pastors should redistribute authority to other members of the ministry. Whether this will occur is a matter related to the qualifications of the pastor. This is because a pastor who lacks spirituality seeks confirmation of his existence by exercising his authority on others.

An era in which the world is changing very quickly is demanding more efficient communication between members of the ministry. Rather than engaging in figurative meetings, constructive dialogue needs to be made to fulfill the calling of God purpose (Rom. 8:28). Opening the functional meetings or the council to the public[82] through the internet or by means of a weekly letter can be a solution to overcome the exclusive nature of these meetings.

Summary

This chapter examined various perspectives on challenge of spirituality drawn from surveys to discover factors contributing to moral failure. The studies used for the research are from various sources concerning spirituality in Korean American churches.

[82] Ibid.

CHAPTER 3

SPIRITUALITY AND THE MORAL FAILURE OF MINISTERS

Due to the ongoing moral failure of pastors, such as senior Pastor Lee of New York Presbyterian Church, senior Pastor Kwok of L.A. Wilshire United Methodist Church, and senior Pastor Chun of the Samil Church in Seoul, the woes of conscientious church members are growing larger by the day. Pastor Lee had affairs with 30-year-old and 50-year-old female church members for the past several years. However, as conflicts arose between the parties involved, the incident gradually became public. Pastor Lee had been senior Pastor of the New York Presbyterian Church for 30 years and had led the church with unwavering charisma until it became the largest Korean church in New York. When the affair became public, Pastor Lee confessed that he had violated the seventh commandment before the eyes of God during a Sunday service held on March 18, 2007.

Pastor Kwok's case concerned an incident that surfaced after a public restraining order and an ongoing divorce suit were filed against him by his wife after he had regularly beaten her for over 20 years and also had an affair with a female church member. Senior Pastor Chun, of the Samil Church in Seoul, was raised in a fourth generation Christian household. Pastor Chun was a rising star for doing an exceptional job of increasing participation from the younger generation during a time when the younger generation had slowly begun to lose interest in the Christian faith. On September

17, 2010, News N Joy reported that Pastor Chun had sexually molested a female church member in his office in mid-November, 2009.

Why did the ministers fall into moral failure? Moral failure generally occurs gradually.[83] Before pastors have an affair, there will have been many decisive moments that resulted in ethical compromising that finally led to the ultimate act itself. Ultimately, such decadence is a personal choice.

Moody's research team suggested the causes for sexual sin in the article presented at a seminar entitled "Tendency in the Corrupt Behavior of Pastors."[84] This research survey was conducted during three pastors' retreats. Sixty percent of respondents were participants of Moody's Ministry Retreat held in Chicago in 1998, and the rest of the respondents were the pastors who participated in the two pastors' retreats held in Southern California in May, 1998. The ratio of male and female pastors was unknown.

In 1989, The Fuller Institute project was picked up by the Francis A. Schaeffer Institute of Church Leadership Development in 1998.[85] After over 18 years of researching pastoral trends, the research demonstrates that pastors are in a dangerous occupation! Pastoring is perhaps the single most stressful and frustrating working profession, more than medical doctors, lawyers, politicians, or cat groomers. The study found that over 70% of pastors are so stressed and burned out that they regularly consider leaving the ministry. The results of this survey demonstrate that pastors face more conflict, more anger, and more expectations than ever before. At the same time, they

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[83] Tim LaHaye, *If Pastors Fall, Can They Be Restored?* (Grand Rapids: Zondervan Publishing house, 1990), 35.

[84] Dave Carder, Donna Hudon, and Keith Edward, "Miguk Mokhoeja-ui Seongjeok Yuhok-e dahan Tonggye Jaryo," (Statistical Data on the Sexual Temptation of American Ministry) *Mokhoe wa Sinhak*, Vol.132. June 20, 2000, 116.

[85] Richard J. Krejcir, "Statistics on Pastors," *Schaeffer Institute*, http://www.truespirituality.org/ (accessed February 2, 2012).

work long hours and have little pay, have little reward, and produce their own dysfunctional families because of their absence. To top it off, they are not being adequately trained or fed spiritually. The statistics indicate that many more pastors have not learned to balance family and ministry or adequately manage the immense struggles of the job. Thus, many are unable to lead their church where it needs to go because they have not been where they are seeking to lead others in growth or in spiritual formation.

According to the Christian Counseling Center for Violence Against Women (CCCVAW),[86] there have been 108 cases of sexual violence committed by pastors in Korea between July 1998 and October 2005. Of these 108 cases, 61 were rape cases, 38 were sexual molestation cases, and 7 were sexual harassment cases. It was also reported that 93% of the cases of sexual violence involved the pastor as the main perpetrator of the sin. Considering that the report rate for rape in Korea is a mere 6%, it is estimated that there are many more cases than those reported. It is common to believe that sexual assault committed by a pastor is something that would only occur in pseudo religious institutions.[87] However, according to the cases submitted to the CCCVAW, only two regarded pseudo religious institutions while the rest were from established and well-known churches. The propensity of such cases per church is not necessarily easy to statistically surmise considering that the victims usually do not disclose their church affiliation. However, it seems to be the case that sexual violence is an issue that commonly arises across the church community.[88]

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[86] "ONeul Nal HanHuk Gyohoedeul-ui Yulri," (The Morality of Korean Churches Today) *The Korea Christian Newspaper*, February 17, 2007, 1A.

[87] Ibid.

[88] Ibid.

Sexual violence of pastors is an ongoing problem. The recent cases of sexual violence committed in a number of churches have activated many voices within the church community that it is time that pastors are evaluated for their qualifications.[89]

Moral Failure is a Spiritual Problem

Tim LaHaye asserted that ministers might blame pride, an aggressive woman, an unresponsive spouse, workaholism, or a dozen other factors; but if they are honest, they must admit that ministers fall because they want to.[90] No one forces them into adultery. Most falls are not one-time sexual experiences but affairs that have gone on for months or years. Fallen ministers are rarely guilty of single acts of uncontrolled passion. Their fall may have resulted from a long-term association with church members with whom they find more emotional bonding than they do with their spouses. Also, he asserted that sexual sins are greater than other sins. The Bible places a high priority on sexual faithfulness, and the punishment for sexual sin reflects that priority. The Bible requires a greater punishment for sexual sins than for any other sin except for renouncing the Lord and murder. "Malfeasance with money is less acceptable than anger, and sexual misconduct is less tolerated still."[91] LaHaye suggested three primary reasons for such a distinction.[92] First, God designed the sex act to be a sacred function that gives to mankind a godlike gift: procreation. Only God can create life—except in what he likes to call the "act of marriage."[93] When a husband and wife, with the blessing of God, express their love for each other sexually and in the process create another human being with an

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[89] Ibid.

[90] Tim LaHaye, *If Pastors Fall, Can They Be Restored?* (Grand Rapids: Zondervan Publishing house, 1990), 54.

[91] Dallas Willard, *Renovation of the Heart* (Colorado Springs: NavPress, 2002), 79.

[92] Tim LaHaye, *If Pastors Fall, Can They Be Restored?* (Grand Rapids: Zondervan Publishing house, 1990), 65.

[93] Ibid., 65.

eternal soul, a free will, and the capacity to pass that gift on to the next generation, they are using a sacred gift that should never be used illegitimately. Second, sexual sins are greater than other sins because they have always been a significant target of attack by Satan. Third, the Old Testament lists only six capital offenses—that is, six sins for which people were condemned to be stoned to death. Two of them were sexual sins: adultery (or fornication) and homosexuality. Nowhere in the Bible did God require death for liars or truce-breakers, but He did require execution for those who had sexual involvement with people other than their marriage partners.

Moral failure represents a spiritual problem (Table 17).[94] Moral failure is first and foremost a spiritual problem, particularly for ministers. Because God can't fail, people must learn to "flee youthful lusts" and manage temptation quickly. It is important to understand that sin originates in the mind and is forwarded to emotions, which fuel the body. The safeguard of the mind is the spirit, which is why Scripture instructs, "Sin shall not have dominion over you" (Rom. 6:14a). The spirit protects the mind if one desires it.

Table 17

Statistics on Pastors

Inquiry	Number of Pastors Who Responded	%
Burnout or Moral Failure (Not Adultery)	1,050	100
Unhappy Marriage	808	77
Fatigue	802	72
Adultery	315	30
Deficiency of Spirituality	780	74

[94] Richard J. Krejcir, "Statistics on Pastors," *Schaeffer Institute*, http://www.truespirituality.org/ (accessed February 2, 2012).

A minister loves Jesus the majority of the time, for most of his life; however, the exception defeats him. Ministers have been godly leaders most of their lifetime, but a few brief interludes tripped them up. In Chinese proverb, when the small man (which means less spiritual person) has too much time, he does wrong (小人閑居爲不善).

The Influence of Ministers

A common thought of pastors who fall into moral failure is that they usually underestimate their own weaknesses.[95] Many pastors have a rather inflexible understanding of the influence and sex appeal they can have on their church members. It is true that some people are more attractive in certain categories than other people, and this attractiveness does not come from looks.

Pastors spend many of hours ministering to church members in the Korean American Church for many different reasons. Some of them are married, some are single, some are depressed, some are lonely, some are grieving, and some are confused about various areas of their life.

Ministering to the opposite sex in these areas puts pastors at risk to succumb to temptation. During this counseling ministry, pastors usually display their gentleness, kindness, understanding, and sympathy toward their church members. It is this display of good character that church members may crave. Church members who were blessed by such counseling from their pastors can become fascinated with their pastors and eventually believe that the pastor loves them in a romantic way. Therefore, if pastors are not careful, they may fall for such infatuations and commit adultery.

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[95] Tim LaHaye, *If Pastors Fall, Can They Be Restored?* (Grand Rapids: Zondervan Publishing house, 1990), 36.

In the Korean context, women are usually defensive toward the idea of loving another man. However, they make exceptions for their pastors. Female church members respect pastors as servants of God and place their undivided trust in them because they appreciate the enlightened spirituality found in them. Because of this, women often lower their guard to their pastors. They forget that a servant of God is also a man. On days in which sexual desires run high, these feelings can become the catalyst for two people to come together in union. Pastor Lee and Pastor Chun are examples of this.

Emotional and Physical Appeal

The desires that lead pastors to commit sins are not only sexual ones, but also emotional ones. This is because pastors usually disregard the emotional bond that is formed with those who seek their counsel. Such emotional bonding is usually the result of having weak emotional bonds with their spouses (Table 18).[96]

All people have an emotional-physical magnetic attraction to other people.[97] It only becomes a problem when a pastor sees a church member not as a sinner but as the opposite sex. The cases of Pastor Kwok, Pastor Lee, and Pastor Chun are all examples of this.

Table 18

Major Causes for Having Love/Sexual Affairs

Emotional Appeal	Physical Appeal	Unhappy Marriage	Others
48.5%	50%	31.8%	24.2%

Note. The survey did not explain why these statistics add up to more than 100%.

[96] Dave Carder, Donna Hudon, and Keith Edward, "Miguk Mokhoeja-ui Seongjeok Yuhok-e dahan Tonggye Jaryo," (Statistical Data on the Sexual Temptation of American Ministry) *Mokhoe wa Sinhak*, Vol.132. June 20, 2000, 116.

[97] Tim LaHaye, *If Pastors Fall, Can They Be Restored?* (Grand Rapids: Zondervan Publishing house, 1990), 36.

Usually, when a church member and pastor align their emotional status, adultery is committed. Peter Kreitler, in his work *Affair Prevention* stated, "An affair begins not only for sexual reasons but to satisfy desires related to friendliness, beauty, kindness, and reciprocity."[98] Richard Exley, in his work *Perils of Power*: *Immorality* stated, "An emotional bond is the first step to adultery, and a pastor who has a dissatisfying marriage and a female church member in distress easily form an emotional bond for one another."[99] This indicates that adultery is committed largely due to a weak emotional bond between pastors and their spouses;[100] and because of this, pastors who have developed a strong emotional bond with female church members can easily commit sins.

Unhappy Marriage

Another factor not to be regarded lightly is an unhappy marriage (Tables 17 and 18). Based on Dr. Richard J. Krejcir's research, 77% of pastors felt they did not have a good marriage (Table 17). Pastors' spouses also show the lowest score in sexual intimacy (Table 19).[101] This indicates that the spouses may be subject to temptations when meeting church members. What is surprising is that busy schedules and frequent night gatherings emerged as important reasons for unsatisfactory sexual intimacy (Table 20).[102]

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[98] Peter Kreitler, *Affair Prevention* (London: Macmillan Publishes, 1981), 56.

[99] Richard Exley, *Perils of Power: Immorality in the Ministry* (Tulsa: Honor Books, 1988), 40.

[100] Gerti Senger, *Bulyun-ui Simnihak*, trans. (from German to Korean) Mi-ra Ham (Seoul: Sodam Chulpansa, 2009), 62. Originally published as *Schattenliebe* (Wien:Amalthea Signum Verlag, 2007), 62.

[101] Dave Carder, Donna Hudon, and Keith Edward, "Miguk Mokhoeja-ui Seongjeok Yuhok-e dahan Tonggye Jaryo," (Statistical Data on the Sexual Temptation of American Ministry) *Mokhoe wa Sinhak*, Vol.132. June 20, 2000, 116.

[102] Ibid.

Table 19

Satisfaction of Pastor's Spouse with Marriage

Emotional intimacy	Communication	Sexual intimacy
77.7%	76.7%	75.3%

The viewing of pornographic materials is also a serious problem (Table 21).[103] It encourages impulsive sexual relations without discretion to the partner, terminates good sexual relations, arouses interests in perversion, stimulates or induces sexual acts that damage human dignity and value, may encourage rape, takes away respect for women, and makes people use undignified sexual techniques.

Early Childhood

Are people naturally born flirts? Psychologist Gerti Senger of Austria says that childhood experiences influence the ability of people to form relationships after they become adults.[104] There is a high chance for people who have an affair as adults to have

Table 20

Reasons for Low Sexual Intimacy

Reason	Busy Pastor Schedule	Stress from Church Members	Children	Frequent Night Gatherings at the Church	Sexual Oppression by the Spouse (Pastor)
(%)	16.2%	8.1%	11.8%	8.8%	9.9%

Note. The survey did not explain why these statistics add up to less than 100%.

[103] Ibid.

[104] Gerti Senger, *Bulyun-ui Simnihak*, trans. (from German to Korean) Mi-ra Ham (Seoul: Sodam Chulpansa, 2009), 62. Originally published as *Schattenliebe* (Wien:Amalthea Signum Verlag, 2007), 283.

Table 21

Frequency of Using Adult Media

Every Week	Once A Month	Once A Year	Very Rarely	Never
3%	17.8%	14.1%	42%	23%

been raised under excessive protection or excessive negligence. "In most cases they have been neglected by their parents by being ridiculed, made fun of, and insulted."[105] They are usually self-centered, are full of vanity, maintain biased emotions during relationships with the opposite sex, and have been repressed. This results in a strong tendency for such people to damage their marriages later in life as adults.

Pastor Kwok and Pastor Chun are examples of this. Similar to what has been mentioned, both pastors were raised in strict households and received a strict education. In the cases of Pastor Lee, Pastor Kwok, and Pastor Chun, all had wounds from childhood that haunted them throughout their lives. Pastor Lee was obsessed with women, Pastor Chun was hurt by overly strict parenting, and some were wounded by poverty. Such was expressed outside as uncleanliness, fornication, and licentiousness (2 Cor. 12:21).

Henry Blackaby asserted:

> Some of the world's famous leaders were raised in homes where fear for their own safety was a constant reality. Religious leaders have not been exempt from growing up in dysfunctional homes, or from suffering the effects of turbulent upbringings. J. Frank Norris, the infamous Fundamentalist pastor of First Baptist Church, Fort Worth, provides a classic example. When Norris was a young boy, his father, an alcoholic, beat him mercilessly.[106] Norris's turbulent past compelled him to strive for success. Whether for good or bad, there's no escaping the

[105] Ibid., 283.

[106] Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: Broadman & Holman Publishers, 2001), 36.

> influence of the childhood home in the shaping of a leader. Nurturing, supportive families provide an environment conducive to the healthy personal growth of leaders. Leaders born into dysfunctional homes may also rise to prominence, as Norris did, but their past can sometimes hinder their ongoing growth and success as leaders.[107]

Work

One value that makes pastors morally decadent is their overzealous interest in their duties to the ministry. Pastors need to be more upright than those in other occupations, and this is not an easy task. Addiction to work and the tremendous amounts of stress that accompany it leads to exhaustion and loss of balance in life. This weariness often leads to burnout. It is a spiritual and physical plague of time.[108]

The pastors of large churches or pastors who perform a broad range of duties are usually workaholics. Many pastors have businessman type personalities. They try to expand the Kingdom of God as much as possible by performing their duties of ministry. A certain symptom of workaholism is that they cannot relax even during times of rest. All people need rest, and pastors are no exception. Rest is not meant to be a luxury, but rather a necessity for pastors who want to have growth and maturity.[109]

Most pastors addicted to work become exhausted following the accumulation of immense amounts of stress (Tables 17 and 20). What happens when they get exhausted is that they get nervous and disappointed. Their sermons, Bible studies, counseling, ministry, and administrative work that once brought joy to their life become burdens. When faced with such circumstances, pastors feel spiritually defeated.

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[107] Ibid., 37.

[108] Gordon MacDonald, *Rebuild Your Broken World* (Nashville: Thomas Nelson, 1990), 119.

[109] Gordon MacDonald, *Ordering Your Private world* (Nashville: Thomas Nelson, 1984), 193.

Gordon Macdonald wrote the following words, "Pastors are always exhausted. I was desperately weary in spirit and in body. I was in a pigpen mentally and spiritually. When temptations came I did not have any internal strength and did not have the fundamental ability to fight back against such temptations. I collapsed."[110]

When Macdonald struggled with temptation, he did not have strength to resist. He succumbed—more from an inner emptiness than evil desire. The first clue to burnout[111] (Table 17) and the spiritual and emotional exhaustion that accompany it is a lack of inner fulfillment. "One fallen Pastor said that he felt so overworked and overextended that he almost yearned for an excuse to get off his self-imposed merry-go-round activities. Having an affair for him was a way out."[112]

The incessant work, inky mood and destabilizing thoughts had done nothing but drain me: spiritually, emotionally, intellectually, and physically."[113] Amidst extreme nervousness, balance in the systems of behavior and response do not match each other very well.[114] The exhausted pastor, the overextended pastor, the merry-go-round workaholic pastor, and the resulting physically and emotionally fatigued pastor accumulate stress while in bed with his or her spouse. Stress deteriorates communication

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[110] Gordon MacDonald, *Rebuild Your Broken World* (Nashville: Thomas Nelson, 1990), 43.

[111] Richard J. Krejcir, "Statistics on Pastors," *Schaeffer Institute*, http://true spirituality.org/ (accessed February 2, 2012).

[112] Tim LaHaye, *If Pastors Fall, Can They Be Restored?* (Grand Rapids: Zondervan Publishing house, 1990), 54.

[113] Gordon MacDonald, *Ordering Your Private World* (Nashville: Thomas Nelson, 1984), 2.

[114] Gerti Senger, *Bulyun-ui Simnihak*, trans. (from German to Korean) Mi-ra Ham (Seoul: Sodam Chulpansa, 2009), 172. Originally published as *Schattenliebe* (Wien:Amalthea Signum Verlag, 2007), 172.

and the sexual relationship between partners, and it continues to send negative signals during the process.[115] Adultery seems the only way out for them.

Summary

Many ministers will face sexual temptation because they are in a position to easily fall into moral failure. Pastors spend many hours of ministry with members in the Korean American Church. If they have not safeguarded their lives in several important areas, they will be vulnerable to temptations. Ministers need to realize that the sex drive is extremely powerful. Therefore, ministers need to be constantly on guard.

[115] Ibid. 173.

CHAPTER 4

FACTORS INHIBITING HEALTHY SPIRITUALITY IN THE KOREAN AMERICAN CHURCH

Korean American Church ministers are in a vulnerable position. They spend much of their time with women of their congregation. Most people have an emotional/ physical magnetic attraction to other people, and in the ministry, this can be perilous.

Ignorance of Spirituality

God wants people to grow spiritually, and the lack of spirituality can be applied to every person. As people living in the age where money rules the world, Paul can rebuke people as he did to the church in Corinth for remaining as a child and not growing in Christ (1 Cor. 3:1-3).The author of Hebrews laments people's situation, saying, "In fact, by this time you ought to be teachers, but you live on milk not solid food, being still an infant" (Heb. 5:12, 13). Spirituality is about becoming more like Christ by recovering the spiritual strength with the fruit of "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Gal. 5:22). God wants all people to enter the kingdom by repenting of their sinful lives and becoming born-again Christians.

Becoming a child of God by accepting Jesus Christ is surely God's will. At the same time, God hopes His children do not remain spiritual infants, but "become mature and attain to the whole measure of the fullness of God" (Eph. 4:13). It is God's will for

people to grow into mature Christians, following the way of cross, penetrating society, sharing the pains of other people, and eventually reforming this generation.

People should think beyond the theoretical aspect and examine the spirituality of ministers through the perspective of modern church members. According to the statistics, many believers moved to another church from the one they used to attend. They considered the "deep spirituality", and the "great personality and character" (Table 11) to be the most important qualifications of a minister. As mentioned in Chapter 1, those believers moved to another church even though there existed a fear of moving to a new church and starting a new life of faith due to the disappointment they suffered from the deficiency of spirituality of their senior pastors in their former church, the feeling of alienation from the church they served, anger toward the ministers, and the spiritual hunger.

Even the ministers themselves note the poor qualification of ministers as the problem of Korean church (Table 13). The result of the survey taken among ministerial perspectives on the problems of the Korean church members in Southern California supports this idea as well (Table 12). The problem of lack of spirituality among ministers extends beyond the Korean churches. American Christians also do not hesitate to move from one church to another if the former one does not have good influence on their spiritual growth.[116]

The ignorance of spirituality among Korean ministers is damaging the credibility of the Korean church, secularizing the church, and misleading the believers to secularization. Also, according to public opinion, to recover the credibility of the

[116] Neil Richey, "Why do the Christians leave the Church," http://www. neilrichey. blogspot .com/2005/11/Lock-door-why-do-the Christians-leave-html (accessed November 29, 2010).

Protestant church, the leader should be transformed first the church members as well, and the consistency of words and actions among ministers and church members is strongly suggested. If ministers become susceptible to the lack of spirituality, then it naturally leads to the poor qualification of the minister and the secularization of the church.

Failure to Nurture Personal Spirituality

The negligence of ministers can have a bad impact on the qualification of ministers.[117] How many times a day do people spare their time to pray and study the words of God? They pour their effort to seek worldly knowledge in their secular jobs. They live their lives as a student, office worker, housewife, or a minister. However, they should remember that Christians have another job on the side and that is growing a firm faith in Jesus. In fact, that should be people's major full-time job. That is mission and ministry. Ministers should pour extraordinary effort into living up to their knowledge. Failure is caused by oneself, and it is not given by God.[118]

As an example, if an athlete fails to exercise, or a policeman fails to catch a thief, or a soldier is AWOL or loses a gun, then that is considered dereliction of duty. In the same way, if ministers or church members are not filled with the Holy Spirit because they neglect praying and reading the word of God, then that can also build the case of neglect of duty toward God.

Prayers put ministers at the very front line in spiritual life.[119] Sincere prayers transform one's life and form a new life too. Prayer brings about changes. Prayers are important tools God uses to transform human beings. "When you ask, you do not receive,

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[117] Richard Baxter, *Cham Mokja Sang,* trans. (from English to Korean) Chi-nam Choi (Seoul: Saengmyeong-ui Malsseumsa, 2003), 122. Originally published as *The Reformed Pastor* (Edinburgh: Banner of Truth Trust, 1974), 122.

[118] Ibid., 84.

[119] Richard J. Foster, *Celebration of Discipline* (New York: HarperCollins, 1998), 33.

because you ask with wrong motives, that you spend what you get on your pleasures" (Jas. 4:3). When one prays sincerely, one thinks as God thinks, one does what God wants, and one loves what God loves. When one prays, one sees the things as God does. Neglecting both praying and studying the words of God is surely the dereliction of duty.

Even when one is not filled with the Holy Spirit, there might not be any troubles catching up with church life and ministry. The results of neglecting the duty of church members or ministers, however, contributes to the lack of spirituality, which leads to the failure of saving other souls, and eventually ends in severe spiritual famine. Being filled with the Holy Spirit is to be aware of God twenty-four hours a day, and concentrating on Him. In other words, it is to let God dominate one's character.

Every spiritual action can be copied: service, effort, mission work, sacrifice, loyalty, and even sermons. However, spirituality cannot be copied or forged. Spirituality depends on prayer. Martin Luther used to pray three hours a day, and John Wesley used to pray two hours a day. Prayers can change God's mind (ex. Moses's prayer in Exodus 32:1-14, Jonah's prayer in Jonah 3:10, and Hezekiah's prayer in 2 Kings 20:1-6). Ministers who lack prayer are guilty of dereliction of duty. The ministers whom the church members and the church need are those who do not neglect their duties.

Apathy of Ministers

A trap in which ministers can be caught is the apathy to trivial matters in people's daily lives.[120] The life of ministers is about being an arbitrator in uniting heaven and earth, the truth and actual life, evangelism and actions, and God and human beings. So

[120] Chul Park, "*Mokhoeja-ui Mugwansim*," (Apathy of Ministers) *Voice of People*, April 12, 2005. http://www. vop.co.kr/A00000022060.html (accessed April 11, 2010).

ministers play the role of meeting other people, leading them to God, and introducing the glory of God to human realities.

If ministers know holiness but not the common, understand eternity but not the concept of time, acknowledge God but not the other people, then it means that they know none of them.[121] This is the trap into which ministers can easily fall.

Ministers use professional words. Even young ministers vocalize highly theological and philosophical jargon. However, only when those words seep into trivial and common lives do they become meaningful and effective. Ministers should continuously care about church members' daily lives. Ministers should keep watching to see that the spring of evangelism and truth is penetrating into each church member's trivial matters. If ministers speak but do not examine their church members' daily worries and problems, then the religion they propose cannot be the good news that improves people's lives or solves their problem. It is only some noble idea stuck in an ivory tower.

Substandard Training

There are about 60 Korean theological seminaries in Southern California.[122] Of these, only three or four seminaries[123] have obtained associate membership or higher from the Association for Biblical Higher Education (ABHE), the Transnational Association of Christian Colleges and Schools (TRACS), and the Association of Theological Schools in the United States and Canada (ATS). There are currently 3000 students enrolled in these Korean theological seminaries.[124]

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[121] Ibid.

[122] "Hanguk Sinhakgyo –ui Siltae," (Status of Korean Seminaries) *Joongang Ilbo*, July 20, 2008.

[123] They are World Mission University, Shepherd University, Bethesda Christian University, and Presbyterian Theological Seminary in America.

[124] "Hanguk Sinhakgyo –ui Siltae," (Status of Korean Seminaries) *Joongang Ilbo*, July,

It is extremely difficult for a graduate of a Korean seminary in Southern California to find an opportunity of ministry in a Korean Church. With complete disregard for the balance between the supply and the demand, hundreds of students are graduating each year. Of these graduates, only handfuls have the opportunity for ministry. As previously mentioned, there are currently enough students to fill positions for 2,500 churches but the total number of Korean churches in Southern California is just 1040. Considering that, on average, the churches only appoint one pastor (even this is not true for every year), the lack of opportunity for seminary graduates can be put into perspective. "In reality, of all of the assistant pastors carrying out the duties of ministry in the largest Korean Churches in Southern California, only 10~20% of them are graduates of local Korean seminaries. The hundreds of students graduating each year have no place to go."[125]

The applications for assistant ministerial positions can only be submitted by those who are bilingual. Of the many students of W seminary, there are rarely any students who are completely bilingual (Korean and English). The age of the graduate is also a problem. Cases in which the assistant pastor is older than the senior pastor results in problems concerning compensation and an ensuing awkward relationship between the younger senior pastor and older assistant pastor (or evangelist). This does not accord well with Korean customs and culture. Because of this, older seminary graduates are usually excluded from hire. Citizenship issues are also a problem. Approximately half of the enrolled students of W seminary do not have alien registration cards. Because the issue of citizenship goes beyond the sole decision-making of a pastor, troubles arise during the process of hiring. As mentioned, of the many established seminaries, almost none of them

[125] Ibid.

are managed properly according to a normal curriculum. An increase in the number of seminaries builds onto a vicious cycle of flooding the job market with unqualified graduates. Such expansion is responsible for the lack of qualifications of these graduates and their resulting deficient spirituality.

Obtaining adequate cash flow for the management of these schools is another heavy burden. Considering that the schools cannot operate on tuition alone, funds must be obtained from outside sources, and this is not an easy task. As a result, some schools commit illegal activities to sustain their operations. A case in point concerns K Seminary located in Torrance, California, where Doctor of Ministry Degrees were literally sold to 89 students.[126] Some other cases include the illegal Doctor of Ministry Degrees case of the K Reformed Theological Seminary in Korea town Los Angeles and the illegal I-20 visa case of U seminary in Orange County.[127] All of these acts were perpetrated by their pastors where federal law and immigration law were viciously broken for the purpose of personal gain resulting in the loss of respect for many innocent pastors and students.

These seminaries are not without criticism.[128] The fact that there are too many seminaries is not necessarily the problem. Inadequate management and indiscriminant establishment of these schools is more at the heart of the issue. State government accreditation and approval as well as accreditation from an official certified organization are all merely humanistic evaluations of the schools. Recently established seminaries are

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[126] Ki-young Park, "Hanguk Sinhakgyo-e daehan Bipan," (A Criticism of Seminaries) *Christian Today*, June 20, 2008.

[127] Seong-hui Kim, "CA Yunion Daehak O Jae-jo moksa," (CA Union University Pastor O Jae-jo) News and Joy, January 15, 2010. http://www.newsnjoy.us/news/articleView.html (accessed November 29, 2010).

[128] Ki-young Park, "Hanguk Sinhakgyo-e daehan Bipan," (A Criticism of Seminaries) *Christian Today*, June 20, 2008.

focused mainly on quantitative expansion and the prestige associated with a higher degree.

The seminaries within the Korean American church community can be divided into three categories. First are seminaries directly run by a religious foundation; second are seminaries established and run personally or interdenominational; and third are seminaries run independently where they are not politically or administratively affiliated with a religious foundation and are, thereby, free from its restraints.

In most cases, the seminaries directly run by a religious foundation or have affiliations with a religious foundation put efforts into solving the previously mentioned problems. However, in terms of academics, it is difficult for such schools to independently provide a quality theological education.

When examining B seminary, a seminary directly run by a religious foundation in Southern California, it is evident that there is a power struggle among the pastors comparable or in some cases more severe than that of the non-religious. The strife between the pastors who are graduates of the school in Seoul and the pastors who are local graduates is particularly troublesome. Currently, the conflict seems to have been settled as a result of the appointment of the school's president from the main campus in Korea, which resulted in the removal of the executive director of the one from local origin. However, the newly appointed president seems to lack the initiative to bring improvement to the school. It seems as if the president only wishes to add another line to his resume and comfortably pass time while in office. This makes the president an unnecessary person for the development of the school.

On the other hand, schools that are run personally or by certain mission organizations suffer from a management crisis where they have difficulty in acquiring a healthy faculty and continually maintaining healthy financing. Naturally, this results in the degradation of the schools. Due to the resulting spurious admissions advertisements, excessive granting of degrees, excessive granting of honorary PhDs, focus on I-20 applications (which are considered cash cows), falsified employment opportunities, and other illegal activities, these schools should close.

On a different note, this does not mean that all seminaries in Southern California suffer from such woes. There are, of course, seminaries that work hard to produce an elite class of graduates. For those inadequate schools, if they do not close, then it would be best if they focused on producing more leaders fit to lead the laity. In any case, there are too many unqualified theological schools having a negative influence on the qualification of students going into ministry.

Apathy among Church Members

The opposite of "love" is not "hatred," but "apathy." Do believers love their neighbors? Do they know how much they are caring only about their own faith, but not others'? Do they ever think about their apathy toward their neighbors? How much do they pray for their ministers? Do they know how indifferent they are about the worries of their ministers? Don't they say that they are just too caught up with their own work and problems? How could they ever have time to pray for the ministers?

Isn't it obvious that the church members' apathy to their ministers drives the ministers into indolence? Church members should pay attention to their ministers so that they don't fall. Church members should not accept the teaching of the church only with

their minds, but also with their actions. They should realize that if the church members do not care about their ministers, then there is nobody to pray for the ministers. The indifference of church members to their ministers makes the ministers negligent, adversely affecting their qualification.

Church members should pray for their pastors that their pastors will remain pure in the face of constant pressure in an immoral culture. Pray for their pastors that they will confront adversity with faith and endurance. Most pastors work long hours and at least six days a week. Pray that pastors will have the strength to continue their ministry. Pray for their pastors that their teaching and preaching will be effective, powerful, and clear. Their pastors have more to do than any one person can handle. Pray for their pastors that they will be able to prioritize correctly. Pray that their pastors find rest. Pray that their pastors will sleep well each night and that they will take enough time away from ministry so that they do not get worn out.

Neglecting Theology

When ministers possess a right notion of the church, the Bible, and ministry, they can sustain a desirable ministry life. Ministers who take care of the souls of believers should be persons who completely obey the Lord Jesus Christ, who accurately understand the words of God and who have full commitment to the mission. Persons who have the "theology without faith," or "faith without theology" cannot be suitable ministers.

If one does not have a concrete belief in the truth of the Bible or complete obedience to God's sovereignty, then it can lead into mysticism. Churches should correspond to the word of God, and ministers should act accordingly. Going through the national tragedy of the Korean War, the Korean church has seen a mass production of

unqualified theologians from theological schools in poor condition. Without proper trainings, mysticism and shaman-like methods overtake the believers. As Jesus does the duty of high priest, prophet, and King, ministers should follow.

About the Sermons of Ministers

There are some particularly delicate dangers that can trap spiritual leaders.[129] When ministers achieve a position of powerful leadership, they can easily be caught in the trap of self-conceit. In the Korean church, ministers daringly emphasize in the sermon more on giving tithes, building new buildings, and recruiting new members to achieve financial independence. Ministers both promote and seek earthly blessings[130] in their sermons. These sermons are based on the idea of over-laying one's faith on the instinctual desire of man to seek satisfaction through possessions. Those leaders have never been released from the snares of the flesh. Dangers that should be avoided are placed within the spiritual sector.[131]

The Apostle Paul once said, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). One of the most important assignments for a minister is the sermon. The work that forms the greatest part of ministry is delivering the words of God. If the gospel is rightly proclaimed, then the church stands firm, and placing the gospel where it is not properly proclaimed becomes ill-fated; thus, the church members suffer from spiritual exhaustion. At that point church members lose their spiritual direction and go for worldly things, which leads to secularization of the church community. Preachers should not dig into

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[129] Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Bible Institute, 1994), 153.

[130] Jung-ho Choi, *Bok-e gwanhan Damnon: Gibok Sasang-gwa Hanguk-ui Gicheung Munhwa* (A discussion of blessings: The seeking of earthly blessings and an examination of Korea's base culture) (Seoul: Dolbegae Chulpansa, 2010), 225.

[131] Ibid., 153.

parable collections or other preachers' collections as their primary source. Preachers should hold onto the Bible. If the words and systems of human generation go beyond the Bible, then the church starts to corrupt and becomes secularized.

Ministers should have the ministry philosophy presented in the passage, "Your word is a lamp to my feet and a light for my path" (Ps. 119:105), and have the vision of bringing the church to God (Ps. 73:28). When the minister who has both theological strength and faith, who has the vision for ministry, who completely obeys the word of God, and who knows how to care and love the sheep, the ministry will be on the right path. "Before the face of God," "For glory to God alone," "By faith alone," "By scripture alone," and "By grace alone" should be the attitude and principles for the true ministers.[132]

The Mindset Toward Small Churches and Big Churches

The understanding that ministers and church members have of revival is problematic. They tend to equate increase in the number of church members with revival, assuming the increased number is relative to the minister's spiritual ability. Announcements in the weekly bulletin about the size of the church, the amount of offerings, and the names of those who gave them have all stemmed from materialism. These matters are notable in Korean American churches. As society rapidly entered the industrial age from an agrarian society, people, including ministers, kept flowing into cities, believing their work would be successful only in cities.

As a result, churches are now everywhere, and competition between them for church members is excessive. Furthermore, churches in the country-side are continuously

[132] Sung-choon Oh, *Yeong Seong gwa Mokhoe* (Spirituality and Ministry) (Seoul: Jangno Sinhak Daehakgyo Chulpansa, 1997), 184.

getting smaller, leaving church members and ministers of those churches with the feeling of inferiority, while members of big churches in the cities are feeling superior. Regardless of the reason, people consider ministers of small churches in the rural areas as incompetent and the ministers of big churches in the cities as highly competent.

The true revival of a church is to be near God and leading non-believers to God. Even when the numbers of believers increase from 1000 to 3000, how many of them would truly accept God with their hearts? Much growth can be attributed to the "horizontal movement" (Table 5) of church members.

Pride and Self-Centeredness

When a minister first successfully builds a church through much hardship, he or she tends to have modesty and passion to serve God, the church, and the church members with his or her whole heart. However, as the church becomes stable and the number of church members increase by the love of God and grace, the minister starts to become arrogant and self-centered.

Self-centeredness is one of the impulsive expressions triggered by pride.[133] It is the act of exaggerating oneself to show off one's talents.[134] The leader who has been complimented by his or her church members for a long time can easily be caught by this kind of danger.[135] If the ministers do not refrain from these things, then they can become obstacles to realizing the kingdom of God. That is because "the Lord detests all the proud of heart" (Prov. 16:5).

When God uses ministers in a right way, those ministers can witness how the lives of their church members change. In this case, ministers will be tempted to attribute the

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[133] Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Bible Institute, 1994), 153.
[134] Ibid., 154
[135] Ibid., 154

work of God to their own abilities. When they hear that many souls have been transformed, they can be proud of themselves.[136] Pride[137]can cast a mist on their future vision and dream and cloud their judgments. Ministers should remember that God does not overlook moral compromises just because the ministers proclaim the word of God. God tells the ministers, "Therefore be holy, for I am holy" (Lev. 11:45). There is no exception for that.

Anger

When ministers continue to face all sorts of problems, pressures, and expectations of the church members and depression due to all they need to accomplish, they eventually forget that building anger is a sin that saddens the Holy Spirit, and they use their church members as the outlet for their anger.[138] Many angry ministers are not so blessed. When they bring home frustration, disappointment, and anger from church conflicts, they shatter relationships with those they really love. Anger is an outward emotion and natural reaction to a deeper wound. Anger dwells within the hearts of most people, many of them Christians. Some are running from their hurts. Some are confronting the pain. Others are being consumed with anger and resentment. Once ministers have alienated their family through their constant anger, they become vulnerable to emotional bonding with other women.[139]

Need Simplicity

Ministers who have large influence on the church and many other church members are tempted to think they are the most important ones, and they need to hold

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[136] Tim LaHaye, *If Ministers Fall, Can They Be Restored?* (Grand Rapids: Zondervan Publishing house, 1990), 41.

[137] Ibid., 42.

[138] Ibid., 46.

[139] Ibid., 48.

onto their duties.[140] Thus, they continue doing work that should have been handed over to the young generation a long time ago. This tendency is widely visible in the Korean church communities. Ministers build the church, stand in high respect received from the church members while overcoming many tribulations and hardships in the process of growing the church, and when the church reaches a point of stability, they take time to look back and reflect on themselves. However, when retirement comes, ministers feel heartache and regret. Therefore, many of the ministers who are facing retirement refuse to relinquish their duties to successors. Because of this tendency, their services gradually fade into insignificance. Unfortunately, those ministers have given into their own myths, believing that they are indispensable no matter what.

> We should remember that human beings' ability to evaluate their contributions objectively can deteriorate with the aging process. One facet of ministers is the ability to recognize the special abilities and limitations of others, combined with the capacity to fit each one into the job where he or she will do best. To succeed in getting things done through others is the highest type of leadership.[141]

When the time comes, ministers should realize their era has gone and relinquish their duties to the next ministers.

Summary

This chapter presented six factors inhibiting healthy spirituality in Korean American churches. The factors contributing to the substandard qualification of ministers are based on the results of various surveys and include ministers' ignorance of spirituality, failure to nurture personal spirituality, apathy of ministers, too many unqualified theology schools, and failure of ministers' self-care.

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[140] Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Bible Institute, 1994), 137.

[141] Ibid., 137.

Ministers should remember that spirituality is about becoming more like Christ by recovering spiritual strength with the fruit of "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Gal. 5:22). Also, prayers put ministers at the very front line in spiritual life.[142] When one prays, one sees things as God does. Neglecting prayer and studying the words of God are surely the dereliction of duty. A trap in which ministers can be caught is the apathy to trivial matters in daily lives.[143]

An increase in the number of seminaries feeds into a vicious cycle of flooding the job market with unqualified graduates. Such expansion is responsible for the lack of qualifications of these graduates and their resulting deficient spirituality.

When ministers possess a right notion of church, the Bible, and ministry, they can sustain a desirable ministry life. If the gospel is rightly proclaimed, then the church stands firm; if the gospel is not properly proclaimed, then the church becomes misdirected and the church members suffer from spiritual exhaustion.

One facet of ministers is the ability to recognize the special abilities and limitations of others, combined with the capacity to fit each one into the job where he or she will do best. To succeed in getting things done through others is the highest type of leadership.[144]

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[142] Richard J. Foster, *Celebration of Discipline* (New York: HarperCollins, 1998), 33.

[143] Chul Park, "*Mokhoeja-ui Mugwansim*," (Apathy of Ministers) *Voice of People*, April 12, 2005. http://www. vop.co.kr/A00000022060.html (accessed April 11, 2010).

[144] Ibid., 137.

PART II:

RESTORING HEALTHY SPIRITUALITY

Ministers are, first and foremost, human beings. In the Korean American church, male ministers in particular face enormous temptation because they work closely with many women (i.e., more women than men attend church), thus entering a sacred intimacy zone in counseling or ministry. Ministers must take extra precautions to avoid acting on the many temptations these close relationships present. However, ministers who succumb to the resulting temptations and morally fail must have hope that their spirituality can be restored. Part II of this project focuses on preventing this sexual fall of ministers and how ministers who do fall can restore healthy spirituality and rebuild a relationship with God.

CHAPTER 5

HOW TO PREVENT THE SEXUAL FALL OF MINISTERS

Ministers are people. It is no surprise, then, that ministers think, feel, behave, and respond like human beings. While performing the duties of ministry or counseling, ministers become intimately exposed to many members of the opposite sex; and because of this, they are confronted by various temptations. This is especially the case in the Korean American Church because the number of female church members is more than the number of males. To avoid temptation, special precautions must be taken not only by the ministers but also the female church members who seek counseling. Following a discussion on sexuality, this chapter presents numerous ways in which ministers can protect themselves from falling into sexual immorality.

Understanding Sexuality

Traditionally, Christian faith has devalued and mistrusted sex.[145] Christian thoughts were not positive toward the value of a human body. Spiritual values were regarded more highly than the physical. So, although it was considered to be the core of Christian faith that God was incarnated on this earth in a human body, Christianity has maintained, rightly or wrongly, the attitude of downgrading the human body and the

[145] Seung-ho Kim, "Mokhoeja-ui SeongYunRi, Eotteokhe hal geosinga," (How to handle the Sexual Morality of Ministers) *Christian Ethics Movement*, December 20, 2010, http://www.ywsnm.wordpress.com (accessed January 10, 2011).

value of sex. As a result, an individual's sexuality was shunned. People's views of sexuality became oppressed, distorted, misused, and/or the source of loneliness.

Sexuality has been described with a negative connotation throughout the history of Christianity. The story of Eden has often been interpreted as referring to sexual sin, and interpretations of Leviticus harshly criticize gays and lesbians. The early Christians were affected by the anti-sexual elements of Greek tradition.

Even after the Bible era, Christians had a negative view of sexuality. Augustine furthered the idea of considering sexual pleasure as the ultimate enemy of spiritual life. His writings indicated a profound humiliation in every sexual relation found in *The City of God,* and he himself considered sexual contact without the objective to have babies a sin even among married couples. Augustine's view of sexuality seems to be indicative of a negative reaction to the rather profligate lifestyle[146] he once lived.

Foster, however, insisted that one of most tragic phenomena in the history of Christianity was the division of sex and Christian spirituality.[147] He noted that human sex was regarded as a blessing[148] in the Holy Bible rather than considering sex and Christian spirituality as antagonistic or irrelevant. In the biblical verse, "Adam and his spouse became naked but were not ashamed" (Gen. 2: 25), Foster noted that there was no shame because there was wholeness. There was an organic unity within them and with the rest of creation.[149]

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[146] Augustine, *Chamhoe Rok,* trans. (from English to Korean) Byung-hak Oh, and Geum-sun Lim (Seoul: Yechansa, 2005), 82. Originally published as *Confessions* (New York: Penguin, 1961), 82.

[147] Richard J. Foster, *Money, Sex, and Power: The Challenger of a Disciplined Life* (NY: Harper & Raw Publishers, 1985), 91.

[148] Ibid., 94.

[149] Ibid., 93.

Today, it is most certainly a narrow viewpoint for pastors to consider sexuality and spirituality as polar opposites. If ministers were to mention sexuality to not only caution against sexual decadence but also to deny sexuality entirely of itself, then metaphorically, this would be like burning down an entire house just to catch a few flies. Considering sexuality and divine spirituality as opposite notions is not only distorting biblical lessons but it can also lead to more serious sexual decadence.

In seeking Christian spirituality, every person needs to observe abstinence on certain occasions. This is because there is a possibility that sexuality can disrupt the process of seeking Christian spirituality. However, assuming an attitude of extreme asceticism toward sex because of a belief that it leads to Christian spirituality is going too far. It does not support the intentions of God who created human beings with sexual characteristics.

Ultimately, it can be concluded that the sexual decadence of ministers results from the notion of considering sexuality and Christian spirituality as separate concepts. With a distorted understanding of sexuality, ministers seeking Christian spirituality can feel alone and alienated. There are currently cases in which ministers who had been seeking divine spirituality have fallen into sexual decadence. Therefore, it is important for ministers to have both a comprehensive understanding of sexuality and Christian spirituality. When sexuality is rightly understood prior to performing their duties, ministers can avoid sexual deviation and channel their sexual drive into a healthy and productive daily life. By doing so, sexual energy need not be a negative thing but can become a faculty of creative energy, which expresses itself as Christian spirituality.

The following interpretation can be found within the message of St. Paul (1 Cor. 7:1~9).[150] Marriage partners may agree "with a common voice (ek symphonists)"[151] to temporary abstinence – analogous to fasting – for a special season of prayer, as long as the time is strictly bound, with the understanding that they will resume sexual relations. Marriage creates a mutual obligation for a couple to satisfy one another's needs; therefore, let the husbands give the wives what they owe them, and likewise let the wife give what she owes to her husband.

To recap, from the Old Testament to the New Testament people have been instruction to celebrate their sexuality. One's sexuality is intimately tied to who one is as a spiritual person.[152] The spiritual life enhances one's sexuality and gives it direction. One's sexuality gives an earthly wholeness to one's spirituality. One's spirituality and sexuality work in harmony in the life of the kingdom of God. So runs the witness of the Bible.[153] Sex needs to be re-evaluated. Sex should be considered as part of the way to approach the holiness of God (spiritual life) rather than to move away from God. Therefore, sexuality and spirituality should be considered complementary of and connected to the substance of faith.

Develop Intimacy with Your Spouse

The sexual relationship is a barometer of marital satisfaction. Satisfaction and dissatisfaction may indicate the overall quality of spousal relations. Although the factors

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[150] Richard B. Hays, *The Moral Vision of the New Testament* (New York: HarperCollins Publishers, 1996), 50.

[151] Ibid., 50.

[152] Richard J. Foster, *Money, Sex, and Power: The Challenger of a Disciplined Life* (NY: Harper & Raw Publishers, 1985), 100.

[153] Ibid., 100.

threatening the spousal relations of ministers can be viewed from various angles, they can be summarized as the following.

Loneliness

A normal, healthy, and happy family spends a lot of time together. A happy family has sufficient conversation among family members and listens to each other courteously. There are especially many conversations during bedtime. It is necessary to share responsibilities, work together, smile and have a good time with each other.

Ministers' spouses can easily feel neglected due to her husband's busy schedule (Tables 17 and 20). All jobs have defined office hours that designate time spent at work and time spent on personal issues. This is not the case for pastors and their spouses. Urgent phone calls are often received, disrupting their time at the dinner table, bedtime, and other times. Additionally, instead of enjoying weekend time off, pastors must prepare sermons. The endless work (Table 17) includes prayer meetings at dawn, Sunday morning and evening services, unexpected phone calls, visits, visiting sick church members, conducting weddings and funerals, and etc. Spouses of ministers might say that the incredible demand made on pastors is a "bottomless pit."

The complaints of ministers' spouses are that ministers and their spouses have no time to spend together and that nothing can be planned ahead of time. Ministers' spouses are faced with many difficulties and need their husband or wife to remain a loving partner. As ministers are busy performing their duties, their spouses still need attention.

Ministers are Surrounded by Female Members

The Korean American church is strongly dominated by male clergy who are surrounded primarily by female church members (more female members than males). As

a result, pastors often become physical appealing to church members (Table 18). When this happens, pastors' spouses who have sacrificed the attention and love that their husband would have given them were they not in the ministry may feel indignation and frustration. Some may even demand more attention from their husbands. When this happens, pastors must understand that their spouses are indirectly expressing indignation that resulted from the lack of basic needs being met. If the indignation is not resolved by direct conversation, then the spouses may blame their husbands subconsciously.

Pastors' spouses who feel alienated may subconsciously want revenge and express their frustrations consciously about the perceived indifference. If ministers continuously disregard their spouse, then spouses may retaliate by not performing their other role duties. This is counter-productive to spiritual growth and effective ministry.

Resolve Conflicts

When negative feelings arise due to unresolved conflicts between husband and wife, other areas of the marriage can suffer, such as the couple's sex life and financial management. Because the larger issues are unresolved, smaller issues can become problematic such as which restaurant to go to, what time to go to sleep or wake up, or who is going to shower first? These small conflicts can ultimately build and lead to further discord between them.

The way to healthy resolution of these conflicts differs among families. It is certain, though, that if one party simply controls and/or compromises without respectfully considering the spouse's position and addressing the conflict, then the conflict itself will not be resolved.

An acquiescent person who passively complies with others may easily be fascinated by a person who is decisive and strong. However, after marriage, such people who maintain calm attitudes and good character may be regarded as weak. According to a common Christian perspective, a pastor's passive personality that is regarded as a subtle touch of gentleness contrasted with the spouse's strong character and a decisive personality may be considered a good match for such pastors. However, when this type of relationship continues, the relationship may crack; and the pastors may feel inept while their spouses frantically try to save the relationship. Under these circumstances, a frail spouse keeps saying, "It is my fault" or "I'm sorry" when they fight. When a person does this, he is afraid of violence and deflects to the other. Because the couple is not being honest, the emotions of indignation and resentment accumulate and lead to damage between the minister and spouse.

Sooner or later, it is likely that pastors' spouses will resent the marital relationship. Even though the conflict between husbands and spouses is unresolved, pastors want to have sexual relations with their spouses and want their spouses to agree with them on this matter. However, it is most likely that pastors' spouses do not understand their desires because the frustration and indignation toward them need time to heal before intimacy becomes an acceptable option for the spouse. Despite repeated attempts to save the relationship and reconcile with their spouses through love-making, the spouses will not reciprocate until emotional intimacy and support are reaffirmed.

Additional repercussions of unresolved conflict between pastors and their spouses include the spouse deliberately delaying tasks they once performed with ease, being intentionally late to certain functions, intentionally forgetting things, and refusing sex.

Pastors should be aware of such spousal passive aggressive behavior and seek to relieve the tension.

Satisfactory Sex Life

Most normal couples need frequent sexual interaction, as it strengthens the bond between the couple and deepens intimacy. Sex is an act of communication, bonding, and togetherness. It is the love that partners share.

Take care of and encourage one's spouse. If pastors truly value their spouse as an equal entity under the eyes of Christ and recognize them as persons who deserve to enjoy life yet whose purposes are not fulfilled (1 Pet. 3:7), then pastors must ensure a way for their spouses to serve and encourage the development of their spiritual gifts. The couple must nurture their relationship by doing things together (e.g., outings, date nights) and supporting one another's interests. This might include further education, a hobby, volunteering a service, or a career. The couple must frequently take time to communicate with each other. Frequent communication strengthens the relationship because each person feels important to the other.

Develop a mode of conversation to reaffirm love. Effective communication in marriage and personal relationships is a vital aspect of a healthy union to reaffirm love.[154] Communication is not merely speaking and sending a message to spouse; it also involves a response from the spouse. In some cases, communication in marriage begins to break down simply due to a lack of continuing misunderstandings and a multitude of mixed messages.

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[154] Steve Knight, "Communication in Your Marriage," Your Marriage, http://www.marriageEtc.com/Communication_in_marriage.html/ 2007 (accessed April 11, 2012).

Many ministers make the mistake of assuming that they know what their spouses are trying to say or how they feel, but they are often wrong. When in a discussion, try rephrasing what is said in the form of a question to see whether or not communication has been accurate. Clarification is key, as silent assumptions usually will lead to both parties feeling hurt or upset and unable to resolve any of their differences. Healthy communication in marriage is to never discuss anything of importance when either person is angry, upset, or feeling tense. If husband and wife are in a relaxed state, they are better able to get their feelings across without sounding accusatory or placing blame. During an argument, take a few minutes to calm down, calling a time out if necessary to allow initial feelings of anger to dissipate before resuming communicating with one's spouse.

God teaches that the more one follows the footsteps of Jesus, the fruits of the Spirit such as patience, kindness, and moderation can be gained (Gal. 5:22, 23). When pastors have a conversation with their spouses, they should be quick to hear, slow to express anger, and slow to speak (Jas. 1:19~20).

Learn to express oneself in a nondestructive way. Pastors should learn to express themselves in nondestructive ways. Ministers are often frustrated by other people and bring these feelings home. They should subdue their indignation by simply telling their spouses that they are angry at a third party and not because of the spouse. If pastors show their feelings without criticizing their spouses, the pastors and their spouses will be able to understand each other without being reactive and defensive. Once free dialogue is made between two spouses and emotions are shared with each other, conflict can become a catalyst that brings the relationship closer to each other. Following a bitter emotional

conflict, released feelings of frustration and anger can become the basis of an intimate experience between the couple.

Spouses who are passionate for each other do not neglect each other during conversations. The relationship between love and conversation is like the relationship between blood and the body. A married life cannot continue without conversation between the husband and wife. It is said that a happy marriage is adding sexual intimacy to friendship.

Continuation with a satisfactory sex life. Pastors and their spouses should know that a satisfactory sex life is a basic factor for a happy married life and should try hard to maintain romance in their relationship. Although there are many hardships to be faced by both the pastors and their spouses concerning the duties of ministry, many of them can be overcome if they maintain a satisfying sex life. This intimacy both relieves stress and serves as a catalyst for romance between married couples.

Sex is God's idea. God created males and females with the ability to have sex. God created sex for various objectives. Although the primary objective may be to preserve the species, it is also important to have confidence in the idea that God wanted males and females to enjoy, feel a sense of closeness to one another, and satisfy their desires through sex.

The satisfaction rate (Table 19) of their sex life is affected by the quality of the overall relationship between pastors and their spouses. It is not possible to be content with sex without first reducing excessive tension and conflict found in a usual relationship with spouses. A satisfying sex life is not a cause, but the result of a satisfying relationship. Husbands and wives who consider sex as the only way to maintain their

relationship will discover that it does not work. Sex, love, and intimacy are all inseparable notions.

It should not be forgotten that a sex life is not a simple physiological process between a man and a woman but is more of a complex work of art that bonds a husband and spouse together. As the old saying goes, a man endures relations for sex and a woman endures sex for relations. Another proverb says that a man sells love for sex and a woman sells sex for love. Friendship and sexual love are needed for men and women. Sexuality and spirituality are not mutual enemies; rather, they are friends. Doing well at work does not mean denying the other important things in life. Both work and sex form the core of our human lives. The key is to not choose between the two but combine the two so there is balance in one's life, including satisfying one's sensual side.

What Can Ministers Do to Protect Themselves Against Sexual Temptation?

Some of the following contents have referenced from a marriage seminar hosted by Hi Family in Korea. Hi Family Director Gil-won Song[155] asserted, "It is a sin to give into sexual temptations and pastors cannot allow such temptations to nest in their home and their ministry."[156] Tim LaHaye agreed with the need for ministers to take precautions provided the following suggestions:[157]

1) Ministers have a duty to their own household.[158] Pastors must keep their household upright. If there is a household that a pastor should care for most, it

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[155] Gil-won Song, "Uri-neun Seongjeok Yuhok-e jeoseo-neun andaenda," (we must not give in to sexual temptations) *Hi Family*, September 29, 2003.

[156] Joo-young Lee, *Hyeondae Mokhoehak* (Modern Ministry) (Seoul: Seong Gwang Munhwasa, 1985), 107.

[157] Tim LaHaye, *If Ministers, Can They Be Restored?* (Grand Rapids: Zondervan Publishing House, 1990), 75.

[158] Joo-young Lee, *Hyeondae Mokhoehak* (Modern Ministry) (Seoul: Seong Gwang Munhwasa, 1985), 107.

should be their own. The happiness of the household of a pastor directly influences the church. When both the pastor and spouse come together in mutual respect and love for each other, constructive dialogue and free exchange of opinions are shared. The pastor needs to be conscious of the importance of setting an example. A healthy household serves as the greatest shield against all temptations. A pastor must "manage his own family well and see that his children obey him with proper respect. If anyone does not know how to manage his own family, how can he take care of God's church?" (1 Tim. 3:4-5).

2) Request professional counsel for matters related to sex.[159] It is best for pastors to avoid counseling opposite gender church members on matters related to sex. One-on-one counseling about this particular topic is even more inappropriate. Following a session of counseling, the pastor and church member will not only have an awkward relationship but are at high risk of yielding to temptation. Counseling on matters in which the responsibilities are too heavy a burden should be left to a professional outside of the church.
3) Do not visit church members alone.[160] It is important to set an example of a healthy household. Pastors and their spouses together should visit church members. By having the spouses present, pastors can focus their energies on counseling without fear of sexual temptation. If the spouses cannot be present then at least all visitation should be done by a group of two or three church staff members.

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[159] Ibid., 108.
[160] Ibid., 108.

4) Attend marriage seminars.[161] Marriage seminars serve as foundations for protecting and healing relationships. Pastors should not solely focus on growing the church, but should show their church members that they are capable of managing their own household by maintaining a healthy one. Through family ministry leadership seminars led by pastors and their spouses, they can become models of happiness within the church.

5) Walk in the Spirit.[162] Ministers are human beings. Therefore it is not surprising that ministers act and react like normal people. They face enormous temptation because they work closely with many female church members. Ministers should take extra precautions to avoid the temptation.

> I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law. (Gal 5:16-18)

Ministers cannot walk in the flesh and in the Spirit at the same time. Ministers are both spiritual and sexual creatures. Ministers should realize that adultery starts in the mind before it ignites the emotions. Temptations to sin in the mind are everywhere. Ministers must always keep a pure mind lest they commit adultery in their heart (Matt. 5:28). To walk in the Spirit mentally requires self-control.[163] The good news is that self-control is one of the nine fruits of the Spirit (Gal. 5:22-23). If ministers really want to maintain a godly mind, they must anticipate temptations in advance and rely upon the Holy Spirit.

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[161] Ibid., 108.

[162] Tim LaHaye, *If Ministers, Can They Be Restored?* (Grand Rapids: Zondervan Publishing House, 1990), 75.

[163] Ibid., 75.

6) Respect the allure of sexual temptation.[164] Some ministers have succumbed to moral failure largely because they did not pay attention to the power of sexual temptation. Most fallen ministers said in effect, "I can't believe I could ever have done such a thing" or "I never dreamed it would happen to me."[165] Ministers must always recognize that they cannot trust their flesh; they must regularly be on guard against sexual temptation.

7) Cultivate your marriage relationship.[166] Ministers must develop intimacy with their spouses inclusive of their sexual relationship. The Bible says, "If they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion" (1 Cor. 7:9). Very few men can live without sexual involvement. God provided marriage to satisfy the sexual desire. Marriage is one of His special gifts to human beings. When marriage partners withhold themselves from each other, it can lead to unhealthy temptation.

8) Make your marriage a priority.[167] It may be difficult for ministers to keep their family and marriage healthy and temperate. Management of the church requires the ministers' unlimited time and effort. Also in the case of the Korean immigrant church, ministers must deliver nine or ten new messages every week. Their private life is often disrupted, hindering a normal family life. Many ministers struggle to leave their church responsibilities at the door and shift their full attention to the needs of their spouse and children. Ministers must make home their priority. In these pressurized days, all ministers must address marital and

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[164] Ibid., 77.
[165] Ibid., 77.
[166] Ibid., 77.
[167] Ibid., 78.

family relationships, giving them priority over all other things, even their vocation if necessary.

The Rules for Ministers to Voluntarily Keep

Five Moral Fences for Ministers[168] by Pastor James MacDonald[169] and Seven Rules for Ministers to Keep[170] by Pastor Song Heung-yong[171] were presented to help prevent the moral failure of ministers. Although the authors are speaking to male ministers, these rules can be applied by female ministers as well.

Five Moral Fences

The Five Moral Fences are presented by MacDonald to help prevent the moral failure of ministers.

1) Never ride in a car alone with a woman who is not your spouse or linear family member in any situation.
2) Keep the door open when providing counseling to a female church member, and limit counseling with a female church member to only once. Whatever the theme of the counseling is, the counseling itself has the nature of forming intimate bonds. Especially when the theme of the counseling is personal, providing counseling to a female church member can be as dangerous as a child playing

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[168] James MacDonald, "Sayeokja-reul wihan Dodeokjeok Ultari Daseot gaji," (The Rules for Pastors to Voluntarily Keep) *Mokhoe wa Sinhak*, Vol.132. June 20, 2000, 136.

[169] Dr. James S. MacDonald (born October 4, 1960) is the founding and senior pastor of Harvest Bible Chapel meeting in six locations throughout the greater Chicago, Illinois, area. He is a popular non-denominational teacher and author.

[170] Heung-yong Song, "Mokhoeja-deuli Iseong-gwa Sangdam-hal ttae Piryo-han Suchik-deul," (Principles for the ministers in counseling the opposite sex) *Canvass of Korean Churches News power*, August 1, 2005. http://www. newspower.co.kr/ sub _read.html (accessed August 1, 2010).

[171] Heung-yong Song is a senior Pastor at New York Grace Covenant Church and Columnist for AmentNet.

with fire. When it is inevitable to have a second counseling session, it is wise to have your spouse or other ministers present.

3) Do not stay at a hotel alone. The word "hotel" has a strange nuance. Everybody feels relaxed and is comfortable there. Pastors might also feel relaxed away from the demands of a church. It is very proper and wise for the ministers to bring along their spouse, and then they can spend time together comfortably away from the church.

4) Express your love toward your spouse frequently and publically, whether she is present or not. If a minister does not recognize his spouse in front of people, it is a sign that a problem has already started.

5) Complement personality and deeds, but do not mention hairstyle or clothes. Fully use the gift of encouragement that God has granted, but do not mention anything about appearances which could be misunderstood.

Seven Rules for Ministers to Keep

A very practical approach to protect both ministers and those they counsel are in the following seven rules:

1) It should be known to the person who is seeking counseling that strict confidentiality will be kept concerning the counseling. The difficulty in Christian counseling is that the person seeking counseling is afraid that his story might be known to others through ministers. Therefore, ministers should guarantee confidentiality regarding the counseling and should not reveal anything through preaching or bible studies, etc.

2) Not too much time should be spent on counseling for any church member. Ministers may not be expert counselors. It is not helpful for the spirituality of the pastor, there is the risk of becoming either emotionally involved or emotionally drained, and it is not helpful for pastoral development.

3) The persons who are seeking counseling from ministers should be advised from the beginning that only God is the true counselor. Pastors cannot solve all problems.

4) Ministers should assist the persons who are seeking counseling to attend a church and experience the power of God through worship. There is a need for healing through a deeper meeting with God through preaching that is closely related to and applies to day to day lives.

5) As the counseling continues, the emotional attachment between the ministers and the persons seeking counseling is bound to become strong. The ministers should limit counseling sessions with one person to four.

6) Ministers should faithfully let their spouses knows where they are and what they are doing. This might sound unfair to the ministers who are brought up in a Korean traditional way, but ministers should be aware of the fact that their spouses have the right to know where they are and what they are doing.

7) The purpose of the ministers should not be to solve the problem of the persons seeking counseling, but to help them find an answer on their own. In short, ministers should respect the integrity of the persons so that they can solve their problem on their own.

For the suggested "Five Moral Fences" and "Seven Rules" to be truly effective, there should be a person close to the pastor who can understand the regulations set by the pastor and who would keep the pastor accountable. By defining in advance the behaviors that can lead to moral depravity and prohibiting those behaviors, a pastor should keep and practice the word: "Ponder the path of your feet, and let all your ways be established" (Prov. 4:26).

Summary

This chapter detailed problems faced by pastors of the Korean American Church in regard to moral failure and spirituality. As well, various ideas were presented from numerous sources to safeguard these pastors from yielding to temptation. One of the primary focuses was the marital relationship and keeping it strong and healthy.

Chapter 6 discusses how to restore spirituality and rebuild relationships with God when moral failure has occurred.

CHAPTER 6

RESTORING SPIRITUALITY

In the Institute for Church Growth's[172] study on the horizontal move of Korean church members, "the problem of the pastor" (Table 7) was the most important reason for changing churches, and "deep spirituality of the pastor" (Table 11) is the reason to connect to a new church. The Survey of Attitudes of Pastors sought to determine the most serious problem faced by Korean churches (Table 13); it found that it is the quality of pastors (Table 13). The need is evident for renewed spirituality in the Korean American pastorate (Tables 7 and 11).

Previously discussed in this project is why a minister yields to sexual temptation. As Pastor Gordon MacDonald, who committed sexual immorality, acknowledged, "I was desperately weary in spirit and in body."[173] Consequently, when he struggled with temptation, he had neither the inner strength nor the resources to resist. He succumbed more from an inner emptiness than evil desire.

The first clue to burnout (Table 17) and the spiritual and emotional exhaustion (Table 17) that accompany it is a lack of inner fulfillment. In this case, the highest

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[172] Jin-yong Kim, "*Hanguk Gyohoe-ui Supyeong Idong Hyeonsang*," (Horizontal Mobility of Church members) *Christian Today*, August 6, 2009. http://www. christiantoday. co.kr/ view. htm?id=199941 (accessed April 10, 2010).

[173] Gordon MacDonald, *Rebuild Your Broken World* (Nashville: Thomas Nelson, 1990), 119.

priority is to restore one's relationship with God. In rebuilding this relationship, the renewal of spirituality is crucial, and genuine repentance is essential.

Need for Repentance

To clearly understand salvation, one must realize what genuine repentance is. Repentance is activated, first, in the act of confession: the candid acknowledgment before God, and perhaps to others, that one has sinned and is in need of forgiveness.[174]

When a sinner repents, God not only forgives the sinner but the precious blood of Jesus Christ washes away all sins. To restore healthy spirituality, the first thing one must do is repent. The Holy Spirit works to bring repentance. The Bible says, "Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death" (2 Cor. 7:10). The Holy Spirit will come to the heart, make the soul heavy, and start letting the person know he is a sinner and on the wrong path. The person starts feeling sad according to God's will, and the sadness makes him turn around and repent. This repentance brings the person back to his salvation.

In many place the Bible says to repent. "I tell you, no; but unless you repent, you will all likewise perish" (Luke. 13:3). "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but all should come to repentance" (2 Pet. 3:9).

The story in Luke 15:11-32 presents insight into what Jesus taught about genuine biblical repentance. As the story goes, the younger son requested from his father his portion of the estate, gathered it all together, journeyed into a far country, and wasted his possessions with prodigal living. He spent all. There arose a severe famine in that land.

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[174] Gordon MacDonald, *Rebuild Your Broken World* (Nashville: Thomas Nelson, 1990), 45.

He began to be in want. His life was lost and distressed. He went back to his father, saying, "How many my father's hired servants have bread enough and to spare, and I perish with hunger! Father, I have sinned against heaven, and before you, and I am no longer worthy to be called your son" (Luke 15: 21).

Realize and Admit Sin

True and genuine repentance means that one willingly realizes and admits his sin (verse 18). The son realized and admitted his wrongdoing. He acknowledged it before God (i.e., he had sinned and needed forgiveness). Repentance requires concrete confession of one's own wrongdoings and a decision (verse 19) not to commit that sin any longer. If one's attitude is piety toward God, then He forgives the sin (verse 19). To restore healthy spirituality, the first thing one must do is repent.

Abandon and Turn Away from Sin (v. 20)

Repentance is a term used in the Middle East region.[175] It describes the act of people realizing they are going in a wrong direction and turning around. This term was more suitable for expressing moral and spiritual behaviors.[176] The prodigal son arose and went to his father (v. 20). The young son realized he was going in a wrong direction and needed to turn around. True repentance is to abandon sin and turn away from it. True repentance is to confess, "I have to stand up and go out of this dirty place toward my Father in Heaven." Repentance gives birth to a will to abandon a sin.

Confess Sin Before God (v. 21)

"And the son said to father, Father, I have sinned against heaven and in your sight, and am no long worthy to be called your son" (v. 21). The prodigal son, upon returning,

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[175] Tim LaHaye, *If Ministers Fall, Can They Be Restored?* (Grand Rapids: Zondervan Publishing House, 1990), 172.

[176] Ibid., 212.

confessed his wrongdoings to his father, thereby demonstrating true repentance, the will to confess his sin. The Holy Spirit showed him his wrongdoings and moved him to confess them before God. The prodigal son in Luke 15 left the pigpen. He willingly abandoned his sin and confessed his sin before God and his father.

When ministers fall, other people suffer. Hurt coexists with sin like two sides of a coin. When there is a true forgiveness of sins, healing results, not only in the one-to-one relationship between God and the sinner, but also in the triangular relationship of God, the sinner, and the neighbor who suffered from the sin. One should bear in mind that the ultimate result of repentance is salvation, forgiveness, and healing realized in the triangular relationship of God, person, and neighbor.

Anabaptist theology includes the concept of Tripolar Spirituality[177] which provides an excellent way of explaining the previous paragraph. In Tripolar Spirituality, a person is to visit the other party, receive forgiveness, wait until there are true symptoms of repentance, and make every effort to restore relationships to match the standard of the moral community. The purpose of forgiveness is not individual release or personal comfort but to restore the other as brother and sister. True repentance consists of the will to abandon sin, the will to truly confess sin to God, and the will to serve Jesus.[178] Its goal is to restore both person and community.

Need for Christian Spirituality

The need for spirituality among pastors and laity cannot be overemphasized. The reason why so many pastors emphasize this in their preaching is because spirituality in the current age has been remarkably lacking.

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[177] David Augsburger, *Dissident Discipleship* (Grand Rapids: Brazos Press, 2006), 15.
[178] Ibid., 212.

A pastor is chosen by God and is a leader in society. It is similar to the priest of Israel being "a leader" of the people (Lev. 21:4). A leader, and especially a religious leader, should have strict self-management. He must not make himself unclean and defile himself (Lev. 21:4). A pastor is a public figure of society (Lev. 21:4) and should glorify God by checking his words and behaviors.

Christians Should Be Holy

It is important to remember that one's body is a part of Christ (1 Cor. 6:15) and personally demonstrate the acts suitable for it. A pastor, as a chosen person, has reason to be holy. "Holiness is an essential part of God's nature. God cannot not be holy in the same way that God cannot not be love."[179] First of all, it is because God is holy (Lev. 11:44, 45; 19:2). The minister serves God in the holy sanctuary (Lev. 21:6), and offering a holy living sacrifice is required (Rom. 12:1). One's body is a holy temple of God (1 Cor. 3:16, 17), while those who are not holy may not inherit the Kingdom of God (Eph. 5:5). The purpose of God in calling His people is to make them holy (1 Thess. 4:7), to be the vessel suitable to be used by God (2 Tim. 2:21). Those who are not holy cannot see the Lord (Heb. 12:14). A pastor maintains holiness so as to be ready for the second coming of God as a holy person.

Very few pastors are unaware of such demands from God's word. However, a pastor is also a human being. Human beings live in this world. It is not always easy to own abundant spirituality in this world full of temptation.

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[179] James Bryan Smith, *The Good and Beautiful God* (Downers Grove: InterVarsity Press, 2009), 122.

People Should Not Conform to the World

The Apostle John advises in 1 John 2:16, "For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life — is not of the Father but is of the world;" and in 1 John 2:15, "Do not love the world or things in the world. If anyone loves the world, the love of the Father is not in him." The Apostle Paul wrote, "Do not be conformed any longer to this world" (Rom. 12:2), and to watch out for "the ways of this world" (Eph. 2:2). The Bible uses the term 'world' in two senses. One is a neutral concept that expresses the created world (Jn. 1:10). The other is an evil concept that refers to this world that is fallen from the original sin of Adam and is dominated by Satan (Luke 12:30; Jn. 7:4; 8:23). These scripture refer to the world as an evil concept. People cannot own two kinds of worlds at the same time; rather, they are destined to choose one of the two. That is why the Lord said, "No one can serve two masters" (Matt. 6:24).

Originally, everything in the world is from God (Jn. 1:3), good and useful. However, man misused what God gave, having sinned due to Satan's temptation. Therefore, it is clear that the desire of flesh, desire of the eyes, and the pride of this life refer to things that are wrong and evil. These are not from God.

Pastor Lee, Pastor Kwok, and Pastor Chun, mentioned in the Introduction to this project, represent cases of having been conquered by Satan without being able to overcome the desire of flesh and the desire of eyes. Those are the cases where it was impossible to lead a Christian life because they did not follow the advice of Apostle Paul to take off the clothes of darkness and put on the armor of light.

God Wants People to Grow Spiritually

God wants people to grow spiritually until they all reach unity of the faith in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Eph. 4:13). He tells people to have nothing to do with godless myths and old wives' tales; rather, train to be godly (1 Tim. 4:7). He wants people to be pious, and says that godliness has value for all things (1 Tim. 4:8). God also says that only the born again may see Him (Jn. 3:3). As such, He emphasizes that only the Holy Spirit may make people born again (Rom. 8:15).

God Wants People to Lead a Spiritual Life

Don Thorsen defined Christian spirituality as follows, "Christian spirituality refers to the quality of people's relationship with God, especially as revealed through Jesus, enabled by the Holy Spirit."[180] In Scripture, people's spiritual relationship with God is depicted in a number of ways. It involves knowing God (Jer. 9:24; John 17:3), being still (Ps. 46:10), becoming holy (Lev. 11:45; 2 Cor. 7:1), having the mind of Christ (Rom. 8:6; Phil 2:5), and conforming one's will and life to Christ (1 Cor. 12:3; John 13:34, 35). The Apostle Paul stated "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20).

This is a healthy understanding of spirituality, but if a Christian only holds this in theory, then it is not much more valuable than the knowledge of the word, What is needed is the discipline to put it into practice and become familiar with it. This is accomplished

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[180] Don Thorsen, *An Exploration of Christian Theology* (Peabody: Hendrickson Publishers, 2008), 294.

through spiritual discipline. This is a discipline that united Christians with the Holy Spirit in Christ, raises them as God's children, and enables them to lead lives of the cross.

The three pastors mentioned in the Introduction had long experiences in ministry and preached spirituality from the pulpit. However, they themselves understood the definition of spirituality as knowledge only. What is more surprising is that they were proclaiming God's words to church members while having long-term improper relationships with women. They must have forgotten that God wants people to grow spiritually. Many spiritual people present many kinds of spiritual disciplines, and these disciplines require long-term and painful patience and endurance.

Inner Healing to Restore Spirituality for Ministers

If it is understood that inner wounds are the result of sin and the cause is spiritual, then the approaches to healing would reflect that.[181] The approach would recognize that sin and spiritual problems are not resolved through psychological measures. Therefore, the spiritual battle is an important method for inner healing.[182]

It is the desire of Jesus Christ that a minister loves the Lord God with all his heart and with all his soul and with all his mind and with all his strength (Mark12:30), and loves his neighbor as himself (Mark 12:31). People can improve their relationship with God because they have the heart of Jesus. Improving this relationship restores the image of God.

Pastor Lee, Pastor Kwok and Pastor Chun all had wounds from childhood that haunted them throughout their lives. They all needed inner healing and an internal restoration of the image of God. Some were obsessed with women (Pastor Lee), some

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[181] Jin-so Yoo, *Hananim-ui Hyeongsang* (Restoring The Image of God) (Seoul: Duranno Chulpansa, 2003), 132.

[182] Ibid., 132.

were hurt by overly strict parenting (Pastor Chun), and some were wounded by poverty. These wounds were carried deep in the heart and needed to be acknowledged and addressed to restore healthy spirituality.

To restore the image of God, four key steps must be followed. They are as follows: (1) winning the spiritual battle, (2) blocking the wound, (3) worshipping in the Most Holy Place, and (4) maintaining a healed life.[183]

Winning the Spiritual Battle

Wounds come from false prophets. The false prophets inflict people with wounds while they are influenced and controlled by Satan. Satan uses wounds inside people, moves them according to his desire, and attempts to destroy lives. This attack is still continuing and it is a spiritual battle. There are three steps to win a spiritual battle.[184]

Recognize Satan's Strategy

Satan's work is "to steal and kill and destroy" (Jn. 10:10). It is an authority that Satan wants to steal. God did not give authority to Satan, so he wants to steal it from people. Satan tempted man to get this authority, and made this authority his own with a man's consent. That was the "fall."

The most vulnerable parts where Satan attacks are the Mind, the Heart, the Mouth, and Relationships.[185] Not all thoughts in people's minds are theirs; therefore, they should proceed cautiously when a thought enters their mind. Some thoughts could be weeds that Satan planted to destroy lives.

Regarding the heart, emotion has enormous destructive power. However, people should realize that not everything that they feel in their hearts are *their* emotions. In many

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[183] Ibid., 136.
[184] Ibid., 136.
[185] Ibid., 136.

instances, Satan tries to achieve his purpose by slyly manipulating people's emotions. Some emotions have a weak source.

Language is the final expression of authority. "Word" is the expression of the authority of the person who uttered it. Satan uses all kinds of methods so that the words of giving up dreams, hopes, and rights come out of people's mouths. Satan especially hopes for words of cursing oneself, others, and God most of all. Job protected his mouth to the end even in difficult situations and did not commit sin with his mouth. Job's spouse told him to "curse God and die" (Job 2:9), but he protected his mouth to the end and won over Satan.

Relationships are an important part of determining people's happiness and unhappiness. Satan instigates conflicts to destroy the unity of community. It makes relationships twisted and fatal. People should recognize such attacks by Satan and manage and protect relationships well.

Refuse the power of hell. There are two doors in everybody's heart. One is the door to hell and the other is door to heaven. There are possibilities for these two doors to open in the world, and it means that there is a possibility that these two doors can open in one's heart. If the door to hell opens, one's heart becomes hell. If the door to heaven opens, one's heart becomes heaven. To ultimately close the door of hell and open the door of heaven involves "refusing" in the spiritual battle. In the Bible (Matt. 16:18), "The gates of Hades shall not prevail against it." This means that the power of hell cannot win. This also means the gates of Hades cannot be opened. Bind the thoughts given by Satan, and loosen the thoughts from God. Accepting all the thoughts will lead to the way desired

by Satan. Bind the emotion given by Satan, and loosen the feeling and heart from God. Bind the word of Satan, and loosen the word of God. It is "binding and loosening."

Bind the discontinuity of relationship given by Satan, and make efforts for unity. Even if one knows where those rising in one's heart originated, it is not easy to refuse it, but to do so requires using the authority given by God. The Lord helps whenever one seeks help from the Lord.

Resist with prayers and the name of the Lord. When fighting a spiritual battle, just refusing the power of Satan is not enough. The power and the work should be chased away, which is possible through prayers, word, and life. The more one prays, the more power one is supplied; and one experiences new things. One can eliminate spiritual disability and give his or her will to God, be guided by the Holy Spirit, and be supplied with the power of Holy Spirit. Sincere prayer can even change the heart of God (Ex. 32:1-14).

One can win a spiritual battle through language. One should do it in the name of Jesus. One should command in the name of Jesus, proclaim the work of the cross, and proclaim the power of the precious blood of Jesus.

Even if one chases away the work of Satan by praying and proclaiming with mouth, the work of Satan keeps on returning if one's life is not changed. To chase it away for sure is to lead a changed life, to live a pious life.

Healing Hurts

God desires to heal hurts. People are to counter injury and pain in the name of Jesus, the power of the cross, and within his precious blood through prayer and worship.

Blocking is the treatment of the wound that is bleeding.[186] The following five biblically clear evidences of the blocking of wounds are summarized.

First, God blocked the chaos and void.[187] "The earth was without form, and void; and darkness was on the face of the deep" (Gen. 1:2). Here, the deep is the space where people can breathe and space is created; and the water that is below and above that deep is the water of "chaos," "void," "darkness," and "depth" in Genesis (Gen. 1:2). This water tries to push into the deep ceaselessly, and God is the only one who can block it. Wounds also push in ceaselessly and make people unable to endure unless God blocks it. People can live because God blocks and covers.

Secondly, God covered the shame from nakedness (Gen. 2:25).[188] Before sin ruled, people were not ashamed even when they were naked. When people committed sin, the first symptom of self-awareness was to be ashamed, angry, and afraid. To eliminate shame fundamentally, the problem of sin should be completely resolved, and God gave people leather clothes (Gen 3:21) so they would not hurt each other out of shame. This is blocking.

Third, God blocked the disaster of Egypt.[189] When the tenth disaster came upon Egypt, there was large crying in that land (Ex. 12:29-30). There was nobody to stop the blade of death sweeping over all of Egypt and the power of death sweeping in such as fear, terror, sadness, and despair. As God said, those who put the blood of the lamb on the entrance and stayed inside the houses were safe (Ex. 12:13). It is to put the precious

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[186] Ibid., 146.
[187] Ibid., 150.
[188] Ibid., 151.
[189] Ibid., 152.

blood of the lamb on the entrance of our consciousness and emotion. This is God's blocking.

Fourth, in Mark 5:25-26, Jesus blocked the bleeding of a woman.[190] There cannot be healing and recovery unless the continuous flow from the wound is stopped. Drying up of the source of the bleeding had to occur first. To be healed and healthy, the source of the continuous bleeding should be blocked more than anything else. The source of bleeding should dry. This is possible only with the power of Jesus.

Fifth, God protects people's minds and hearts.[191] The Apostle Paul who was imprisoned in Rome was in the midst of worries and fear of death, but God gave peace to him as he was praying that "the peace of God, will guard hearts and minds" (Phil. 4:7). This is God's blocking.

Then, how can the wound be blocked in concrete?[192] First, the name of Jesus Christ is the most powerful means to use when blocking. There is a power in the name of Jesus itself, so demons can be chased out by that name. The name of Jesus Christ has power, people can win with the work of that name and can block Satan's attack.

Secondly, Jesus Christ absolved all sins when he was crucified on the cross. The cross is a powerful means for healing. It has the power of blocking when the wounds continue to occur.

Third, the precious blood of Jesus Christ is the means of healing power. He proclaimed complete healing by not just being crucified but also shedding precious blood. There is the power to cover all the faults in the precious blood of Christ, and the power to cleanse the sin washing away the wounds in the heart. The precious blood of

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[190] Ibid., 153.
[191] Ibid., 154.
[192] Ibid., 155.

Jesus is the blood of promise that has the power to make doubts disappear. This covenant is the promise of salvation, the promise of grace and pledge of love, so when the wounds occur and there are doubts and fear in the heart, one can block continued unfaith by relying on the work of this precious blood.

Worshipping in the Most Holy Place

How can people experience healing? Pastor Yoo contended it is through worship. Worship in the Most Holy Place![193] There is no special method or formula to experience this worship. Nobody can deny the fact that the Most Holy Place worship is the only path to healing and restoration. When people long for worship, the Lord will allow them to experience that worship when they need it.

Then, the completely healed state is the state before broken by wounds. It is one's state before sin entered and broke a person. Therefore, healing is restoration. The Bible says that the state before the fall is the image of God.[194] "The complete restoration of the image of God is the goal of healing."[195]

What is the state of living in the "image of God" (Gen 1:27)? It is fruitful life growing and increasing life, full life, and ruling life.[196] It is a fruitful life. God created humans and told them to "be fruitful" (Gen 1:28). There should be a 'meaning' in the midst of life that is recognizable not only by oneself but also other people. A fruitful life is when such a meaning of life continues to accumulate and remain, and a fruit is influence. A fruitful life is when one's life is influential and his children and people learn from that life, are influenced by, and model after him (Gal 5:22,23).

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[193] Ibid., 162.
[194] Ibid., 163.
[195] Ibid., 163.
[196] Ibid., 166.

It is an increasing life. God told people to "multiply" (Gen1:28). This is a continuously growing and increasing life. It is a life with expectation, hope, and progress, a life with a reason to wake up in the morning. It is a life of expecting something joyous and beautiful, realizing it, and accomplishing it. The life with a dream, vision, and growth is the life where the image of God is revealed.

It is a full life. God told people to "fill the earth" (Gen 1:28) and the word *fill* means a full life. It means the life is filled. An empty person is easily hurt. A full life is when a person is filled with precious things from God and is not easily hurt, wounded, or damaged by any words or irritations from outside.

It is a ruling life. "Subdue the earth, and rule over every living creature" (Gen 1:28). God said to lead a ruling life, not a subdued life. It is to determine one's own life in God and move forward. The boundary of one's life is built sound, to receive what should be received and to reject what should be rejected.

Restoration of Worship

One of the best ways to restore the image of God is to "restore worship." The substance of worship is not limited to raising the precious God, but to meet God in spirit, as God who is spirit seeks those who worship in spirit and truth (John 4:23-24).

Pastor Yoo classified worship into the court of the tabernacle, sanctuary, and the Most Holy Place. This concept was based on the tabernacle being divided into three.[197]

Temple yard worship (physical worship) is a physical worship where there is no atonement of sin or experience of meeting but only the form of worship such as burning sheep in the temple yard. There is only physical presence at the worship but not internal work.

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[197] Ibid., 171.

Sanctuary worship (soul worship): In the sanctuary where there is the bread, lamp stand, an altar on which to burn incense, there is intellectual, emotional, and willful learning and some degree of spiritual touch. Although a sanctuary looks like it is representing everything of the tent, it might seem that the work here is everything of the worship. There is intellectual learning through words and worship, emotional touch of shedding tears, and willful determination to lead a new life. However, sin problems are not resolved only by this sanctuary worship. The sin problem can be resolved only when one enters into the Most Holy Place.

The Most Holy Place worship (spiritual worship): The Most Holy Place is where there is only God. There is a meeting with God. This is a place beyond human emotion or intellect where the physical being does not work. There is an ark in the Most Holy Place and the lid of the Ark of the Covenant has the golden sculpture of cherubim facing each other with wings spread out, and that is the mercy seat. God is between the wings of the cherubim, and He forgives one's sin. The work inside the Most Holy Place is the experience of forgiveness of sins, and that is the experience of grace.

Wound is one's inner side broken by sins, and it is the image of God that is broken. This can be completely restored only through the experience of the mercy seat in the Most Holy Place.[198] The mercy seat in Hebrew means "cover", meaning all one's damaged and broken faults are covered, healed and restored. It is the Most Holy Place worship.

Maintaining a Healed Life

How can people maintain a healed life? Even after finding a wounded inner side with grace and experiencing the grace of God who heals it, one returns to the state of

[198] Ibid., 175.

being hurt and troubled in life again. How can one maintain the healed state? The answer can be found in Corinthians 5:17. Therefore, if anyone is in Christ, the new creation has come: the old has gone, the new is here! Maintaining the healing is to maintain oneself as new creature.[199]

Wound is strictly past-oriented. However, the characteristics of the wounded life of the past are still in the present person and even the future person. Then how can one lead a life as new creature?

Pastor Yoo spoke of *breaking* and *erecting*, where the old life should be broken and the new life should be erected (Luke 2:34-35).[200] To destroy the old life is to break the four elements of: who we meet (it means people), where we live (it means location), what we do in our pastime (it means leisure), and what we habitually do (it means habit).

In other words, people must disconnect from the relationships that tend to worsen the wound, the entertainment that supported the wound should be discontinued, and the habits that are reminders of wounded feeling should be changed.

Habits are important actions or behaviors that determine the ways and contents of people's lives. When people's thoughts are hardened, it almost becomes ritual, action naturally follows, and repeated action becomes a habit. When changing a habit, people can maintain a newly changed way of life. On the other hand, if habits do not change, then people return to the past no matter how hard they try to do otherwise. Training is essential for change. This training is to change the old habit to acquire new habit. Habit is firmly established through practice.

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[199] Ibid., 176.
[200] Ibid., 178.

A new habit should be established to maintain a healed life, and the new habit is "the habit of godliness." And "the practice of godliness" is to make efforts to acquire this habit. Godliness is one's inner direction oriented toward God. Everything in faith is godliness such as prayers, worship, words, contemplation, fasting, serving, evangelization, and mission, because all of these make one's heart oriented toward God.

This direction is the opposite of the dominance of wounds. Therefore, the life of maintaining healing is to maintain godliness. True godliness and false godliness have different fruits. In true godliness, grace, peace, and reconciliation result; but in false godliness, arrogance and condemnation, separation, and anger appear. Healing is the clearest path in the life of maintaining healing.

Fellowship with God heals feelings of rejection, anger, inferiority complex, and guilty feeling. The guidance and protection of God heal fearful hearts, and God's provision heals the wound of hunger.

Spiritual Disciplines are Required

Dallas Willard and Richard J. Foster, generally considered experts in Christian spirituality, suggest many spiritual disciplines.[201]

> Why should we practice the disciplines? The short answer and the absolute truth is that without discipline nothing of any value can be accomplished. This remains true in the spiritual life with Christ. And the real question is not whether we should practice disciplines. We will and everyone agrees we should. But we need to think carefully about which disciplines we practice and how they should be undertaken.[202]

The following sections present a few of the most primary of all the disciplines and are recommended to pastors who are subject to moral failure and spiritually drained. These disciplines can lead to freedom and renewal.

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[201] Dallas Willard, *The Spirit of the Discipline* (New York: HarperCollins, 2006), 158.
[202] Dallas Willard, *The Great Omission* (New York: HarperCollins, 2006), 171.

Meditation and Bible Study

Pastors are theoretically very knowledgeable about meditation and advise the church members to practice it every day. However, when they actually feel that they lack such disciplines themselves, it is already too late. In the statistics of the surveys, pastors suffer from busy schedules, allocating time to talk with church members, counseling, and meeting people. This is enormously stressful for pastors. They take a break only one day a week, but even that day is full of church administration and visits by church members.

The following words in the Song of Solomon provide pastors with sad lessons. "(They) made me the keeper of the vineyards, but my own vineyard I have not kept" (Song. 1:6). It sings about the passionate love affair between Solomon and Shulamite (Song. 6:13-14), which expresses how the Shulamite woman worked the vineyards as her brothers told her to, only to find that she neglected her own vineyard, that is, her beauty. Pastors can also neglect the life of meditation due to excessive work.

Meditation is a quiet of one's own, listening to God's words, thinking of God only, and thinking of what God has done. Many ancestors of faith knew this life of meditation well and practiced it. "Only our communication with God provides the appropriate context for communications between us and God."[203] Isaac meditated in the field (Gen. 24:63); and Elijah, who was running away threatened by Jezebel, heard a still small voice while hiding in the cave of Horeb, the mountain of God: "And after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice" (1 Kings 19:12). Isaiah saw the Lord sitting in the high lifted up throne and heard the voice, "Whom shall I send, and who will go for us?"(Isaiah 6:1-8), and it was the habit of Jesus to withdraw privately to a solitary place (Matt. 14:13).

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[203] Dallas Willard, *Hearing God* (Downers Grove: InterVasity Press, 1999), 33.

As such, God spoke to them not because they had special abilities, but because they were willing to listen.[204] The expression that they were willing refers to how pastors open up their hearts and get thirsty for God's words. Even if God comes to us first, if he or she does not open the heart and there is no thirst in the heart, then God would not let the person hear His still small voice. Even though one listens, if one does not obey the words, then it is all in vain. Jesus led the life of always listening and obeying through intimate fellowship with God (Jn. 5:19; 5:30; 14:10).

In a life of meditation, one should remember the seven deadly sins that exist deep in the human mind (lust, greed, desire, laziness, anger, jealousy, arrogance) and replace them with the seven holy virtues (chastity, self-control, sharing, diligence, patience, kindness and gentleness, humbleness). Jesus illustrated this with the man whose situation became worse than before because he didn't fill up the vacuum left by departed demons (Luke. 11:24-26).

Paul presented the way to overcome the attacking temptations in this evil generation. "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God"(Rom. 12:2). He wrote that the way for people to be transformed is to renew their heart. He also wrote about the attitudes of mind that people should have in their daily lives. Regarding meditation, Paul wrote, "Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy-meditate on these things" (Phil. 4:8).

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[204] Richard J. Foster, *Celebration of Discipline* (New York: HarperCollins, 1978), 16.

The discipline of study is the primary vehicle to "think about these things."[205] People should read the Bible (the discipline of study) daily purely to enjoy God's grace. Study the bible ceaselessly and piously so they do not reach the state of not bearing spiritual fruits.

Prayer Life

A discussion of prayer makes most pastors laugh because they spend a lot of time praying in front of church members in many places. Prayer life is habitual for them. However, the cause of ministry failures for many pastors is the lack of true prayers. Studying changes intelligence, meditation leads to an inward life, and prayers lead to eternal fellowship with God, so a pastor should assign a specific time for prayers every day. God changes people through prayers.[206]

The more one prays, the more clearly one comes to know his shortcomings; and the more one is aware of shortcomings, the more one desires to be united to Christ and prevail over temptations. God's still small voice can be heard in prayers wherein He shows His will. To have communication with God, one should not abandon the act of praying. A person may end his or her private confessions of inadequacy by asking, "Is there something wrong with me? Do I have a character flaw or spiritual defect?"[207] Without prayers, there is no communication with God. Communication with God can form the life of personal relations with God, and only prayer can lead to personal meetings with God. Through prayer, one can see the world with the eyes that God sees this world, love what God loves, see one's own dirtiness and sinfulness (Isaiah 6:5),

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[205] Ibid., 62.

[206] Ibid., 33.

[207] Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan Publishing House, 2002), 217.

know God's heart and will, open the new door of life while listening to God's voice in prayers, and acquire new values and calling.

Jesus even fasted and prayed for forty days in the wilderness for his redemption ministry. During his ministry, he sought God's will through prayer. He prayed early in the morning (Mk. 1:35), prayed before appointing apostles (Luke. 6:12), prayed habitually in the Mount of Olives (Luke. 22:39), and provided an example to all people.

Apostle Paul said to the young pastor Timothy, "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior (1 Tim. 2:1-3)".

The lesson that Jesus's prayers provides in the Gospel of John 17 is enormous. Jesus prayed for Himself, the Holy Father (17:1-5), His disciples (17:6~19), and all the church members (17:20-26). Before Jesus was dragged by the troops and officers from the chief priests and Pharisees, he prayed after predicting that he would be crucified and die; and verse 15 addresses those who are subject to sexual temptation. Jesus says, "I do not pray that you should take them out of the world, but that you should keep them from the evil one." Prayer is essential for pastors to empty themselves completely to overcome the temptations in the world, rely upon the existence of God, the will of the Holy Spirit and Jesus Christ, and crucify themselves on the cross (Gal. 2:20).

Life of Sound Health

As the Korean proverb says, "Sound mind is a sound body." The state of physical health has much impact on the spiritual health. Pastors suffer from busy schedules

(Tables 17 and 20), frequent meetings (Table 20), and stress from church members (Table 20), so it is very important for pastors to maintain their health. Early morning prayers, Wednesday worship services, Sunday worship services, Friday prayer meetings, and revivals can keep pastors constantly busy. Additionally, pastors interact regularly with people, so they must be healthy to avoid exhaustion.

For that, pastors need enough sleep, enough rest, and breaks within permissible range. Good vacation brings great benefit to body and mind. Vacation provides a good opportunity to reflect upon oneself spiritually. It is not only beneficial but essential for the ministry that pastors exercise regularly. Well-maintained health will provide the source for resisting many temptations. A regular health checkup is essential, and a church must have health insurance for the purpose.

Family Life

Apostle Paul wrote, "One who rules his own house well, having his children in submission with all reverence. For if a man does not know how to rule his own house, how will he takes care of the church of God?" (1 Tim. 3:4, 5).

Pastors' homes should be exemplary for church members. More than anything else, pastors must realize that happy family lives are the foundation of their successful ministry. They should be aware that church members view their pastors' families as role models. They should also be aware that the having a loving and respectful pastor/spouse relationship both at home and in public has an enormous impact on the spiritual life of church members.

CHAPTER 7

CONCLUSION

Ministers are disciples of Jesus. They are God's servants, should serve God for life, and are to be godly people. The ultimate purpose of their life is God. They are called to faithfulness. As God's workers (2 Cor. 6:4-10), they are guides who resolve spiritual problems of church members.

What does God require from ministers? In 1Timothy 3:1-12 and Titus 1:1-9, God lists the necessary qualifications for ministers. These are not about the role or duties of ministers; rather, they are the internal characteristics and describe the kind of person ministers should be.

The character and integrity of ministers take precedence over all else, because a church is the institution that cares for the spiritual aspect of people and spreads the message of God to the world. Though functional aspects of ministry can be acquired through education and training, character cannot be taught and/or learned. One's character is innate; it represents one's morals and values.

God admonishes ministers to be people of high personal quality in 1 Timothy. However, according to the statistics presented in this project, there is a huge gap between what God requires of ministers and reality.

This project focused on the fact that Korean churches are currently facing serious challenges both inside and outside of the church. The churches are not trusted by society,

society is losing faith in the churches, and Christians are very much concerned with the lack of spirituality of ministers. Additionally, ministers are overworked, exhausted, and susceptible to moral failure.

The problems of Korean churches from ministerial perspectives are "inconsistency between faith and life" (Table 12), "lack of qualification of ministers" (Table 12), and "too many substandard theological schools" (Table 12). Surveys have shown that the reason Christians are abandoning the role of light and salt in the inconsistency between faith and life. The problem arises in large part from the lack of leadership due to "the shortage in qualification of ministers."

The seeking of earthly blessings is based on the idea of placing the target of one's faith on the instinctual desire of man to seek satisfaction through possessions[208] and is a constant challenge to healthy spirituality. Materialism has had a strong influence on the Korean American church and has been a very important factor during the process of the growth of the church. The emphasis on numbers of church members, size of the church building, amount of the annual budget and monetary offerings, compensation for ministry, and the cars driven are all factors that are regarded as standards from which the success of a church is evaluated today.

Hierarchal culture is also obvious in Korean churches. The sermons claim that titles such as elder, deacon, and deaconess do not reflect in any way a difference in rank and power within the church. However, there is no denying that there exist different levels of the pecking order. The hierarchical arrangement of relationships between members of the ministry often leads to a corrupt election culture where positions are

[208] Jung-ho Choi, *Bok-e gwanhan Damnon: Gibok SaSang-gwa Hanguk-ui Gicheung Munhwa* (Debate on Blessing) (Seoul: Dolbegae Chulpansa, 2010), 225.

often bought and sold with money. This is reinforced by an overly excessive political culture.[209] The decision-making process is known to be so authoritarian that it often results in debilitating after effects.

Another problem within the Korean American church regards the beliefs about sex. Traditionally, Christian faith devalued and mistrusted sex. Christian perspectives were not positive toward the value of a human body. Spiritual values were regarded more highly than the physical. Christians' views of sexuality became oppressed, distorted, misused, or the source of loneliness. This needs to be re-evaluated in the Korean American Church. Sex should be considered as part of the way to approach the holiness of God (spiritual life) rather than to move away from God. Therefore, sexuality and spirituality should be considered complementary and connected to the substance of faith.

So, why are so many ministers succumbing to moral failure, and what is needed to reverse the trend? Pastoring is perhaps the single most stressful and frustrating working profession, more than medical doctors, lawyers, politicians or cat groomers.[210] Dr. Krejcir found that over 70% of pastors are so stressed that they regularly consider leaving the ministry. The pastors he surveyed felt they did not have a good marriage (Table 17). Seventy percent of pastors stated they were burned out, and they battle depression and fatigue on a weekly and even a daily basis. Only twenty percent of pastors said they regularly had personal devotions and felt they were adequately fed spirituality.

Pastors are living under these conditions sometimes have an affair as way out (thirty percent of pastors have either been in an ongoing affair or a one-time sexual

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[209] Sang-hwan Ko, "Gyohoe-yeo Gwonwi Juui-eso beoseonara," (Churches Be Gone With Authoritarianism) *Christian Alliance For Church Reform*, April 26, 2007.

[210] Richard J. Krejcir, "Statistics on Pastors," *Schaeffer Institute*, http://www.truespirituality.org/ (accessed February 2, 2012).

encounter with a parishioner, Table 17).[211] A failure of spirituality in pastors contributes to sexual failure.

LaHaye said, "Adultery is first and foremost a spiritual problem, particularly for ministers."[212] Because God can't fail, people must learn to "flee youthful lusts" and address temptation quickly. It is important to understand that sin originates in the mind and is forwarded to emotions, which fuel the body. The safeguard of the mind is the spirit, which is why Scripture proclaims "sin shall not be your master" (Rom. 6:14a).

Ministers who fall have usually been godly leaders most of their lifetime, but a few brief interludes tripped them up."[213]

This project has consciously linked failure with spirituality. Gordon Macdonald testified that he was lacking in spirituality. "A minister is always tired. I was desperately weary in spirit and in body. When temptation approached, I had no inner strength and lacked in fundamental power to stop the temptation. I fell."[214]

When he struggled with temptation, he had no ability to resist. He succumbed to temptation more from an inner emptiness than evil desire. The first clue to oncoming burnout and the spiritual and emotional exhaustion that accompany it is a lack of inner fulfillment. MacDonald felt so overworked and overextended that he almost yearned for an excuse to get off his self-imposed merry-go-round activities. Having an affair for him was a way out.

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[211] Richard J. Krejcir, "Statistics on Pastors," *Schaeffer Institute*, http://www.truespirituality.org/ (accessed February 2, 2012).

[212] Tim LaHaye, *If Ministers Fall, Can They Be Restored?* (Grand Rapids: Zondervan Publishing House, 1990), 67.

[213] Ibid., 71.

[214] Gordon MacDonald, *Rebuild Your Broken World* (Nashville: Thomas Nelson, 1990), 45.

A valid reason for declining spirituality among Korean American pastors is the excessive burden of work. Most ministers who are addicted to work ultimately become exhausted due to the accumulated stress. When exhausted, they feel unstable and disappointed. What once gave them joy - preaching, Bible study, counseling, ministry, administration, etc. – becomes a heavy burden. Ministers feel defeated spiritually when faced with such challenges. "Weariness often leads to something called burnout. Weariness is a spiritual and physical plague of our time."[215]

The result of facing severe tension is that the balance in action and reaction breaks down.[216] Exhausted ministers, ministers involved in too many things, ministers who cannot escape from their repetitive cycles, ministers who are spiritually and physically exhausted may be also bring that stress home. This aggravates the communication and sexual relationship between partners and increases unfriendliness, passive attitudes, and negative signals.[217]

Chapter 3 of this study explained the six factors inhibiting healthy spirituality among the Korean American church. There are external factors as well as internal factors. The ignorance of spirituality is at the top of the list. God wants people to grow spiritually. To achieve individual and social salvation and to prevent the secularization of ministers, ministers should train themselves and reach the whole measure of the fullness of Christ (Eph.4:13) by being diligent through the Holy Spirit in Christ.

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[215] Ibid., 118.

[216] Gerti Senger, *Bulyun-ui Simnihak*, trans. (from German to Korean) Mi-ra Ham (Seoul: Sodam Chulpansa, 2009), 172. Originally published as *Schattenliebe* (Wien: Amalthea Signum Verlag, 2007), 172.

[217] Ibid., 173.

The negligence of ministers invites the deterioration of quality.[218] If ministers are not filled with the Holy Spirit and are neglecting prayers and Bible reading, then it constitutes the sin of negligence before God. There is no immediate problem in church life or ministry even if ministers are not filled with the Holy Spirit. However, the results of the negligence of ministers are the lack of Holy Spirit which results in non-existent spirituality.

Too many theological schools lower standards and contribute to a degenerating quality of ministers. This directly affects the quality of ministers and the faith of Christians. Approval by a state government, accreditation, and certification are all human evaluations. Many Korean theological schools now emphasize only quantity and degrees. Improvement is urgently needed.

Believers' indifference toward ministers is another factor in the declining quality of ministers. The opposite of love is not hatred but indifference. How much have believers prayed for ministers? Aren't they indifferent to what troubles ministers have to endure? Believers should take interest so that they might not fall.

The Internet is useful, but it can easily lure ministers into addiction. What is certain is that modern men feel lonely in a crowd, face mental poverty in material abundance, and experience spiritual thirst amidst overflowing information.[219] Using the internet might be a personal thing. However, it is prudent to not both its merit and risks in relation to the faith of Christians.

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[218] Richard Baxter, *Cham Mokja Sang,* trans. (from English to Korean) Chi-nam Choi (Seoul: Saengmyeong-ui Malsseumsa, 2003), 122. Originally published as *The Reformed Pastor* (Edinburgh: Banner of Truth Trust, 1974), 122.

[219] Jung-suk Lee, *Sesokhwa Sidae-ui Gidokgyo* (Christianity in the Age of Secularization) (Seoul: Ire Seowon Chulpansa, 2001), 92.

The degeneration of the quality of ministers creates a host of problems. If ministers suffer from deficiency in spirituality, it is like the failure to embody the life of Christ; it is not the Christ-centered life in the Holy Spirit. It is disconnected from the personal communion with Christ, is a loss of relationship with God, and damages the heart. It can inflict deep pain on the church and its members. Healthy spirituality must be restored.

Guidelines were presented for ministers to protect themselves from sexual temptation. Five Moral Fences for a Minister[220] by Pastor James MacDonald and Seven Rules for Pastors to Keep by Pastor Song Heung young[221] were included. These will be helpful in preventing the moral failure of pastors.

For ministers, the highest priority is to rebuild relationship with God. Suggestions to promote this include the necessity of true repentance, true need for Christian spirituality, the restoration of spirituality, and practice of the spiritual disciplines.

Genuine repentance is essential to improve one's relationship with God (Acts 2:38). Rightly understanding Christian spirituality is essential for both pastors and laity. Neglecting spirituality in ministers inflicts deep hurt on many believers. According to statistics, disappointment with the senior pastor was the biggest reason for leaving a church.It is the desire of Jesus Christ that ministers love the Lord their God with all their heart and with all their soul and with their entire mind and with all their strength (Mark12:30), and love their neighbors as themselves (Mark 12:31).

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[220] James MacDonald, "Sayeokja-reul wihan Dodeokjeok Ultari Daseot gaji," (The Rules for Pastors to Voluntarily Keep) *Mokhoe wa Sinhak*, Vol.132. June 20, 2000, 136.

[221] Heung-yong Song, "Mokhoeja-deuli Iseong-gwa Sangdam-hal ttae Piryo-han Suchik-deul," (Principles for the ministers in counseling the opposite sex) *Canvass of Korean Churches News power*, August 1, 2005. http://www. newspower.co.kr/ sub _read.html (accessed August 1, 2010).

This study strongly recommends worship as a means to meet God and to restore His image within.[222] This is among the most primary of all the spiritual disciplines. The purpose of the disciplines is liberation from stifling slavery to self-interest and fear. Disciplines are best exercised in the midst of one's relationship with his or her spouse, brothers and sisters, and friends and neighbors.[223] The spiritual disciplines are not hard. The primary requirement is a longing for God.[224] The needed change within oneself is God's work. God has provided the disciplines of spiritual life as a means of receiving His grace.[225] The disciplines allow people to place themselves before God so that He can transform them. The disciplines of the spiritual life are a path that leads to inner transformation and healing.[226] There is but one thing to do, namely, to experience a life of relationship and intimacy with God.[227]

This project cannot renew all Korean pastors in the world. It hopes to contribute to realizing the words of Spencer, who said, "The true members of the church should be richly filled with many fruits of their faith. Thus, the weeds will no longer cover the grain and make it unsightly, as is unfortunately often the case now, but the weeds will be covered by the grain and make inconspicuous."[228]

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[222] Jin-so Yoo, *Hananim-ui Hyeongsang* (Restoring the Image of God) (Seoul: Duranno Chulpansa, 2003), 162.

[223] Richard J. Foster, *Celebration of Discipline* (New York: HarperCollins, 1978), 1.

[224] Ibid., 2.

[225] Ibid., 7.

[226] Ibid., 8.

[227] Ibid., 4.

[228] Philip Jacob Spener, *Pia Desideria*, trans. (from German to English) Theodre G. Tappert (Philadelphia: Fortress Press, 1964), 81. Originally published as *Pia Desideria* (Frankfurt: Apud Henricum Aertssen, 1675), 81.

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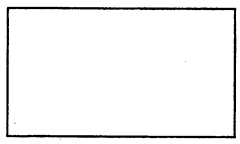
CAPITOL BIBLICAL SEMINARY

APPENDIX

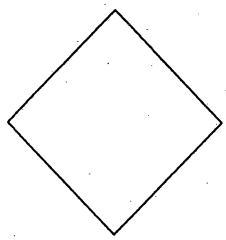
FLOW CHART

FLOW CHART

Flow chart key:



A rectangle indicates any processing operation except a decision.



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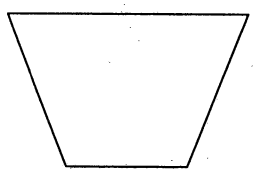
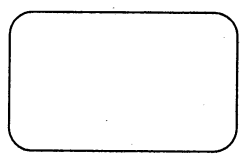
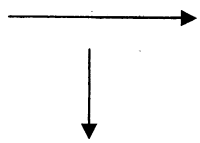


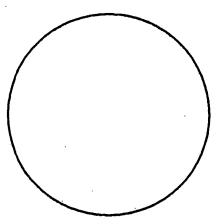
A trapezoid indicates as input or output operation.



A rectangle with radii at each corner indicates the beginning or ending point of the program.

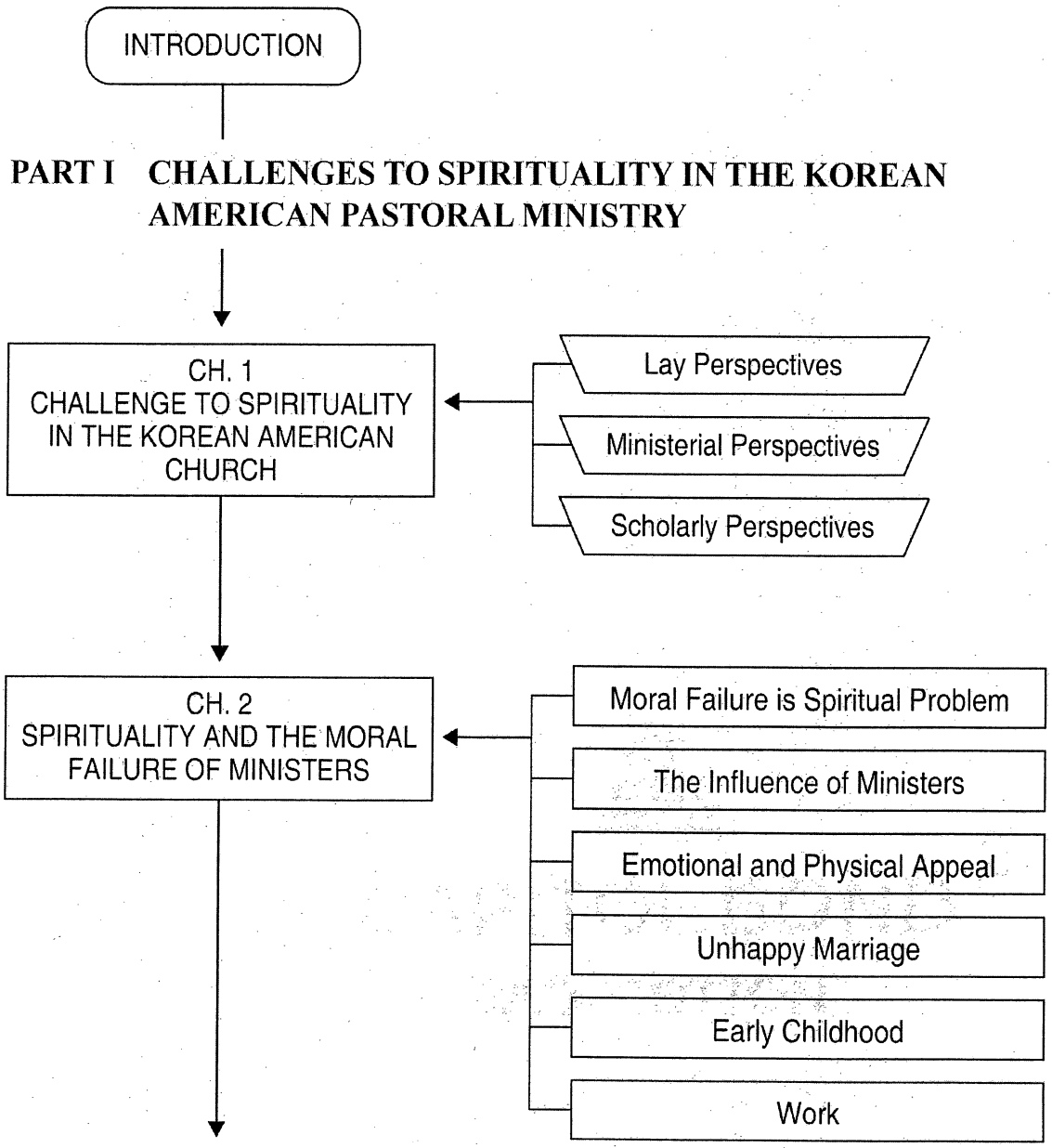


Arrows indicate the direction of flow through the flow chart; every line should have an arrow on it.



A large circle indicates as my solution or my view point.

FLOW CHART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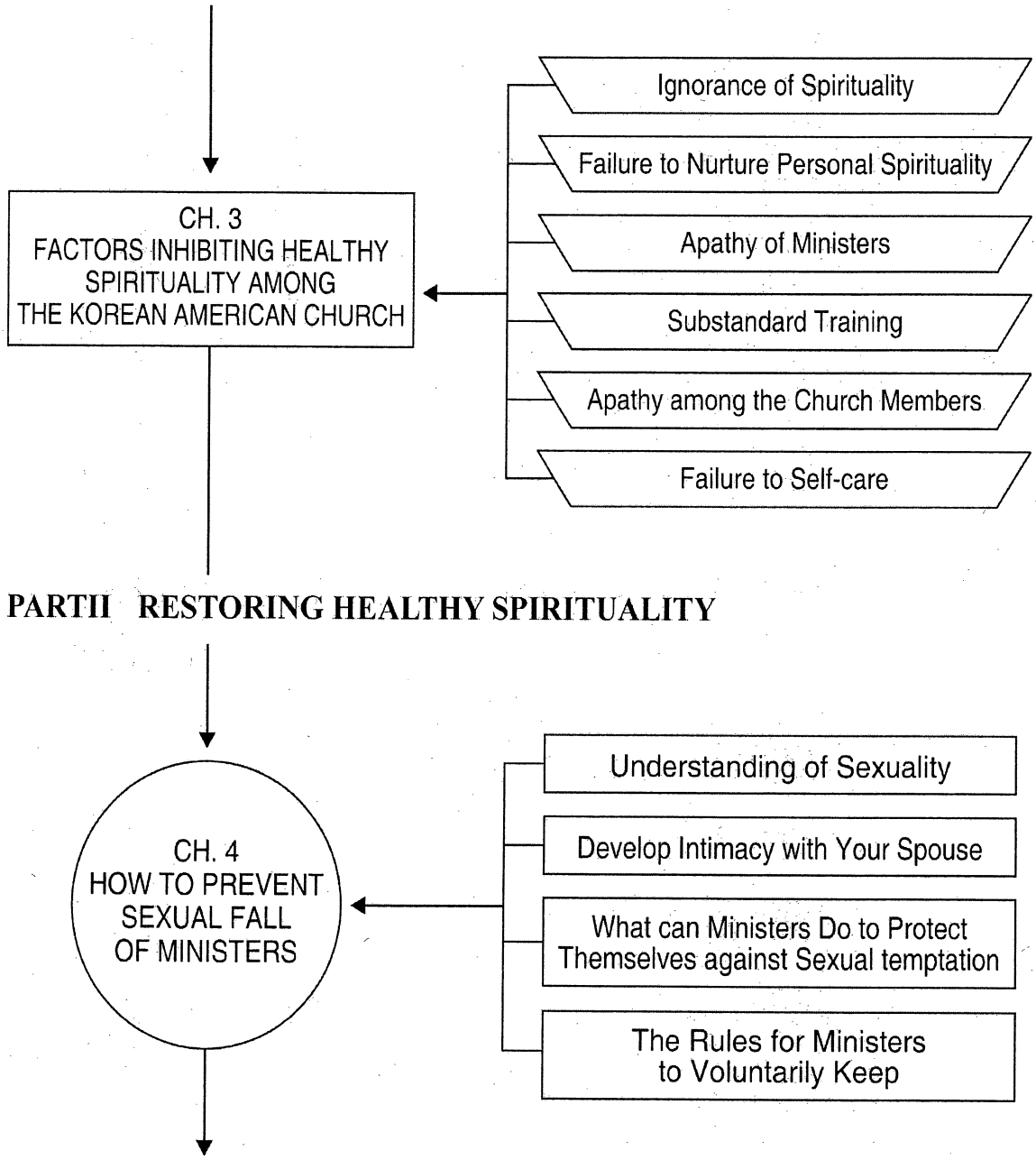
Work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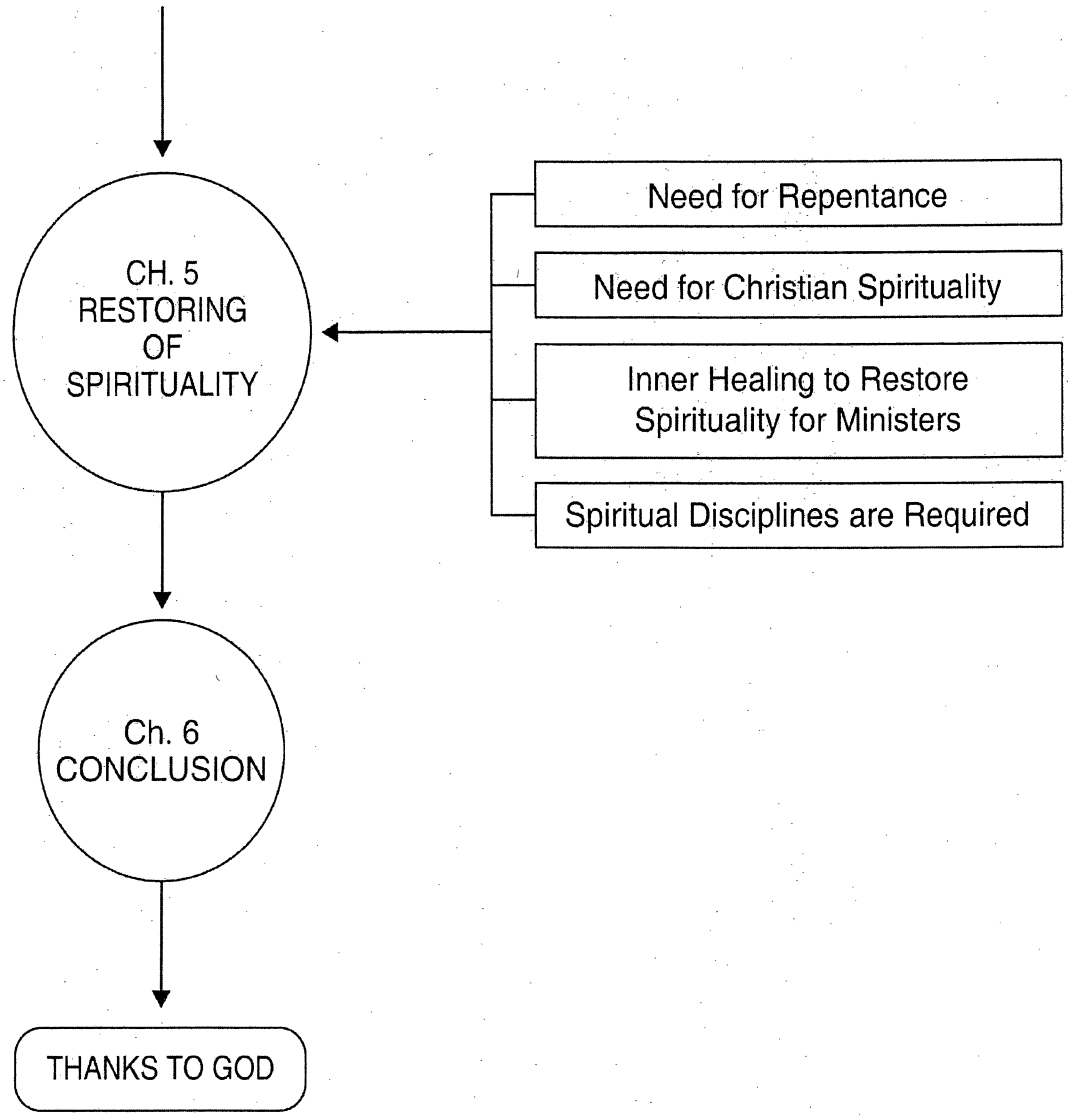
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